THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD. THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, MAY 7, 1831. VOL. I.—No. 7.

A MIDNIGHT HYMN.

Where'er I am, what'er I see,
Eternal Lord, is full of thee;
I feel Thee in the gloom of night,
I view Thee in the morning light.

When care distracts my anxious soul,
Thy grace can every thought control;
Thy word can still the troubled heart,
And peace and confidence impart.

If pain invade my broken rest,
Or if corroding griefs molest,
Soon as the Comforter appears
My sighs are hushed, and dried my tears.

Thy wisdom guides, thy will directs,
Thy arm upholds, thy power protects;
With Thee, when I at dawn converse,
The shadows sink, the clouds disperse.

Then as the sun illumes the skies,
O, Sun of righteousness arise!
Dispel the mists of mental night,
Being of Beings, Light of Lights.

Hannah More.

"WHEREFORE I PRAISE THE DEAD MORE THAN THE LIVING."

They dread no storm that lowers,
No perish'd joys bewail,
They pluck no thorn-clad flowers,
Nor drink of streams that fail;
There is no tear-drop in their eye,
Nor change upon their brow,
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
From whom hath sorrow fled?
Who find such deep unbroken rest
While all things toil?—*The dead!*
The holy dead!—Why weep ye so
Above their sable bier?
Thrice blessed! they have done with wo—
The *living* claim the tear.

Go to their sleeping bowers,
Deck their lone couch of clay,
With early Spring's uncolored flowers;
And when they fade away,
Think of the amaranthine wreath,
The bright bowers never dim,
And tell me why thou fly'st from death,
Or hid'st thy friends from him?

We dream, but *they* awake;
Dark visions mar our rest—
Mid thorns and snares our way we take,
And yet we mourn the blest!
For those who throng the eternal throne,
Lost are the tears we shed:
They are the living—they alone,
Whom thus we call *the dead.*

THE ESSAYIST.

Qui miscuit utile dulci.

[For the Churchman.]

"Call it madness, call it folly,
Call it whatsoe'er you may—
There's such a charm in melancholy,
I would not, if I could, be gay."

The sun was going down in the west. The beams, which, but a few days before, had poured down with that warm, mellow light, so beautiful in the close of summer, spreading a mantle of bright and varied hues over the evening clouds, and tipping with gold the lofty trees of the landscape, appeared now pale and cold, casting a dull, livid light over the face of nature. Mountains of dark blue clouds were piled upon each other along the uncolored sky. The wind of autumn sighed mournfully across the heath, and over the hill, and died slowly away among the withering leaves of the grove. I felt, as I looked upon the prospect, that my spirit was growing heavy and sad; and I sought to rouse my heart to sprightliness and gayety: cheerfulness is the duty of man, and the ornament of society, and he who seeks not to make it the constant inmate of his bosom, neglects his own happiness, and regards not the comfort of his fellow-beings. But vain were my exertions. The spirit of sadness seized upon all my faculties, and sunk deeper and deeper into my soul. I turned from the glowing scene before me—I called to mind the gay cheerfulness of past hours—I thought of the sports of youth, of those who clambered up the hill together, and together danced upon the same green. It would not do. The picture vanished, and left my heart more cheerless than ever. I resolved at last to seek relief from the flashes of wit, and the laugh of merriment.—My eye wandered over the comic page—but my thoughts heeded it not, or if they dwelt for a moment upon it, it was only to despise the empty jests which met the eye, or to fasten upon something there which wore the garb of sorrow. As I thus glanced over the book, my attention was attracted by a few words written with a pencil upon the margin. They were somewhat obliterated by time, but I at length deciphered the first verse of the epitaph in Gray's Elegy—

"Here rests his head upon the lap of earth,
A youth to fortune and to fame unknown;
Fair science frowned not on his humble birth,
And melancholy marked him for her own."

——— I read no more. The form of a pale, emaciated youth rose before me. An eye which glowed with unnatural lustre told me that consumption, the fell destroyer, had entered his bosom. Genius had urged him on, and application had unstrung the nerves of health. The tear was rolling down his cheek, and his hand trembled as he wrote the sweet lines of Gray. I could resist no longer—I gave up the struggle—I sank pensively upon the sofa, and resolved, by serious and devout meditation, to restore my heart to its wonted serenity.

Such is melancholy! Thus with resistless power does she lay hold of our feelings, turn aside the glimmering rays of joy, which hover round the life of man, and chain down our thoughts to some gloomy image of the brain. Men of the noblest understanding, and the most exalted virtue, are often constrained to yield to her influence. I have often been struck by the pathetic interrogation of King David, in the Psalms.—"Why art thou so full of heaviness, O my soul, and why art thou so disquieted within me?" How rational the counsel, which he offers immediately after, to his troubled spirit! "Put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God." It is impossible to peruse the sacred songs of the Jewish monarch, without being deeply affected; and no compositions that were ever penned, are so finely adapted to express all the various emotions of the heart, in the public services of the Church, or in the private offices of devotion. King David seems to have been a man of lively temper, and delicate sensibility. His passions betrayed him; misfortunes followed, and peace of mind forsook him. When overpowered by the bitterness of reflection he sometimes strung his harp.—He sung his own sorrows; and never did the tongue of man utter strains more tender and touching.

The different effects of melancholy upon different persons are worthy of remark. One gives himself up entirely to her dominion; cherishes each seed of sorrow in his bosom; loses all relish for the business and enjoyments of life, and mopes and pines away in solitude. Another shrinks from her approach; flies from every serious thought, and in the levity of the feast, and the gayety of the dance, strives to forget the hollow visage of reflection. Some employ the visitations of this state of mind in musing on the vanity of life, and the emptiness of worldly pleasure; and feeling themselves elevated by such meditations above the the afflictions of life, such persons are apt to become gradually attached to those moods of feeling, which have led to such a result. Dr. Young, the celebrated author of the Night Thoughts, was undoubtedly a person of this character. Encircled by the gloom of melancholy and solitude, his mind dwelt upon the beauty of virtue; the being, the power, and the benevolence of Deity, and the certainty and fearfulness of a future judgment. One cannot open the Night Thoughts, without seeming to call upon darkness to overshadow him; the reader insensibly imagines himself seated in some lonely apartment lighted by the dim taper, or wandering among the ruins of antiquity, and musing over the graves of departed generations. Others transform melancholy into an agreeable being of a soft pensive disposition, sauntering along the murmuring brook, reclining in the silent grove, and wandering by the still moonlight. The Il Penseroso of Milton, is an admirable description of this mingled emotion of pleasure and sadness. Every object which can please, while it touches the heart and leads to sober meditation, is presented to the fancy in this beautiful poem. No one, who takes delight in the beauties of nature and of poesy, ever read the Il Penseroso, without a wish to enjoy the charms of melancholy.

Innumerable are the incidents of life, which tend to subject the mind to her influence. The temperature of the air, the health of the body, the manner of living, have a wonderful influence upon our feelings; and that which, at one time, would pass by unnoticed, or increase our cheerfulness, at another will sink us into despondency. The lowering of a storm, the falling of a withered leaf, a single word uttered, without the least intent to offend, frequently give a very gloomy turn to our thoughts. Autumn and winter are the favorite seasons of melancholy. I have some acquaintance with a wealthy country gentleman, of the warmest heart and the tenderest feelings, who is deprived of all his natural vivacity by the approach of cold weather. The howling blasts of the north seem to pierce him to the soul; and in a stormy day of winter, I have seen him rise up in the midst of a lively conversation, go to the casement, look out upon the frozen ground, and the driving snow, and return another man—a gloomy, dejected, unsociable being. There is another peculiarity in his character, connected with the present subject. He has a singular fondness for reading pathetic tales, and the deepest scenes of the tragic muse. He told me, that when he first read King Lear, in his youth, he could do nothing for a week after, but talk of the unhappy old man, curse the cruelty of his daughters, and weep over the mournful fate of the innocent Cordelia.

There is, perhaps, no cause of melancholy more common than the death of friends: while man continues the creature he now is, the hearse, the funeral train, the tomb-stone, and the deserted chamber, will continue to mark her approach and her habitation. Let him who would learn how slow but how sure is the poison of her cup, turn his steps toward the mansion of the deserted widow—let him gaze at her emaciated form and pallid lip, at her scalded eye and furrowed cheek.

But of all the victims of melancholy, the man who sighs over his own folly and degradation, is most to be pited. I cannot imagine a more unhappy man than Facilius. Endowed with a fine genius, blessed with the kindest parents, and furnished with an excellent education, he has fallen, through his own want of vigilance, into habits which ruin his health and reputation. The sparks of virtue and piety yet linger in his heart. Often does he return from the haunts of vice, pierced by the stings of remorse, and sunk in the most heart-rending sorrow. From this state, the consolations of his friend (for Facilius has a friend) with difficulty recover him, and lead him once more to the smiles of virtue. But ah! unhappy man! again the chains of habit are felt—again he falls, and once more yields himself up to the most pitiable despondency. Mark that youth, who springs with eager bound into the career of pleasure. Health smiles on his cheek, and hope flits before him; genius wings his fancy, and learning deepens his understanding. Follow him yet a little while. His countenance is changed—a deep gloom rests on his brow—his words are incoherent. Behold him at last the tenant of a mad-house! It is Melancholy, who opens the massy door, binds on the heavy chain, and lays him on the hard couch. Gaze around upon the ample circle of human woes, and you will find none like the desolation of a noble mind.

T.

BIOGRAPHICAL SKETCHES.

WARBURTON AND JOHNSON.

What I have written about Warburton, was suggested to me by a frequent, but unprejudiced perusal, and by a fond, though not undistinguishing approbation of his works. I read them in the earliest and the happiest stages of my literary pursuits.—They captivated my imagination: they exercised my reason: they directed my attention towards the most important topics, and they sent out my curiosity in quest of the most useful knowledge. The impressions made upon my mind by such a writer were strong and deep. After committing my thoughts lately to paper, I looked back to the description which Dr. Johnson had given of Dr. Warburton, in his elaborate preface to Shakspeare, and in his masterly life of Pope. With satisfaction, and indeed, with triumph, I found many of my opinions anticipated, and many confirmed. Johnson saw, as well as I do, his acute penetration, his various erudition, the inexhaustible fertility of his fancy, and the invincible fortitude of his spirit. He also saw, what I have myself without reserve and without apology condemned, the coarseness of his invectives, the wildness of his theories, and the defects of his style.

The indignation of all scholars has, I know, been long and justly armed against that contemptuous and domineering spirit which breaks out in Warburton's controversial writings, and which his admirers, instead of deploring, have been eager to defend and to imitate. Be it however remembered that in pleading the cause of kindred genius, he sometimes pours out his commendations with a frankness, ardor, and authority which even his bitterest enemies cannot but acknowledge and admire. Of this kind are his generous apology for the paradoxes of Bayle, his eloquent encomiums on the sagacity and learning of Cudworth, and his noble tribute of affection to the memory of a most dear and illustrious friend, Francis Hare, Bishop of Chichester. He that can read such passages without rapture should suspect the sincerity of his own benevolence. He that speaks of them without approbation, must renounce his pretensions to impartiality or taste, to exactness of discrimination or delicacy of feeling.

If learned men wish to judge of Warburton, either with the accuracy which is due to the "amplitude of his mind," and the dignity of his character, or with the candor which cannot surely be refused to so many failings when accompanied by so many perfections, they would do well to examine the portrait which Warburton has virtually drawn of himself in his own writings, where it is well known that his head was never employed, either to control or to disguise the violent emotions of his heart. In the opinion of such inquirers, Warburton will stand or fall, upon the most honorable conditions. He will not be exalted, perhaps, by the exuberant and courtly compliments of the author of the Estimate, nor by the more stately and solemn decisions of the commentator upon Horace. But he certainly will not be degraded by the keen raillery of Mr. Edwards, nor the rough reproaches of a far more powerful and far more respectable writer, whom I wish to remember under every other name, than as the *popular*, for I cannot add, the victorious adversary of Bishop Warburton.

Few men have made a more conspicuous figure than Warburton, upon the great theatre of learning. Few have been engaged in more bustling and more splendid scenes. Few have sustained more difficult or more interesting characters. It is therefore to be lamented, that the public have not *yet* been favored with a regular and impartial account of his progress in knowledge. Of his advancement in the church: of the embarrassments with which he struggled, and over which he triumphed: of the connexion which he formed: of the provocations by which he was harassed; and, *especially*, of the opinions which in the cooler and more serious reflections of his old age, he really entertained of all his own hardier exertions made in the vigor of his youth. But, whatever materials for the history of his life may be in the hands of his executors, and whatever may be the abilities of those who shall have courage to use them, his character will never be drawn with more justness of design, or more strength of coloring, than have already been employed by the great biographer of the English Poets.

The dawn of Warburton's fame was overspread with many clouds, which the native force of his mind quickly dispelled. Soon after his emersion from them, he was honored by the friendship of Pope, and the enmity of Bolingbroke. In the fulness of his meridian glory, he was caressed by Lord Hardwick and Lord Mansfield; and his setting lustre was viewed with nobler feelings than those of mere forgiveness by the amiable and venerable Dr. Lowth. Halifax revered him, Balguy loved him, and, in two immortal works, Johnson has stood forth in the foremost rank of his admirers. By the testimony of such a man impertinence must be abashed, and malignity itself must be softened. Of literary merit, Johnson, as we all know, was a sagacious but a most severe judge. Such was his discernment, that he pierced into the most secret springs of human actions, and such was his integrity that he always weighed the moral characters of his fellow creatures in the "balance of the sanctuary." He was too courageous to propitiate a rival, and too proud to truckle to a superior.—Warburton he knew, as I know him, and as every man of sense and virtue would wish to be known—I mean, both from his own writings and from the writings of those who dissented from his principles, or who envied his reputation. But as to favors, he had never received or asked any from the Bishop of Gloucester; and, if my memory fails me not, he had seen him only once, when they met almost without design, conversed without much effort, and parted without any lasting impression of hatred or affection. Yet, with all the ardor of sympathetic genius, Johnson has done that spontaneously and ably, which, by some writers, had before been attempted injudiciously, and which, by others, from whom more successful attempts might have been expected, has not *hitherto* been done at all. He spoke well of Warburton, without insulting those whom Warburton despised. He suppressed not the imperfections of this extraordinary man, while he endeavored to do justice to his numerous and transcendental excellences. He defended him when living amidst the clamors of his enemies, and praised him when dead, amidst *the silence of his friends.*—Dr. Parr.

TALES OF FANCY.

OAK OF THE FOREST; OR, SOME PASSAGES IN THE HISTORY OF A ROUND TABLE.

It is common, I believe, for the auto-biographer, in commencing his memoir, to relate the circumstances of his birth and parentage; and it would, perhaps, be proper for me to do the same. But, as the language of my species is not, and cannot be made easily intelligible to the reader, I may just say, that all which I remember to have heard of my early history, is the following anecdote, related to me by my venerable parent.—Namely, that one autumnal evening, some years after the union of the red rose and the white, when the king had been hunting in our forest, one of the yeomen of the guard separated from his company while pursuing a weary stag, dashed hastily under the bows of my parent stock, and shook thence a shower of acorns. I, who was one of them, fell into the spot pressed by his horse's hoof, and nourished by rains and dews, sprung up first in the two delicate seed-leaves of my genus; then became a sapling, and in the course of half a century, at last spread my wide branches over the beautiful pasture grounds of an open part of the forest of Hants.

The forest of Hants consisted at that time of certain woody grounds and fruitful pastures, privileged for wild fowls of forest, chase, and warren; and was kept for the princely delight of the king. The hart, the hind, the buck, and the doe, there had ample range and covert undisturbed. The boar and the wolf, as well as the timid hare and cunning fox, were also seen within its dingles; and often of a dewy morning, the huntman's horn used to wake the echoes of its dells and caves, and gallant knights and noble lords sought their pastime in its shades. There also the humble peasant spent his happier life in honest labor, and unmurmuring toil; and there the woodman led his little ones abroad at early dawn, and saw his forest boys return at night to cheer his clay-built cottage with the blaze of the gathered fagots bundled on their backs.

The ash, the elm, the maple, and the beech, there spread their arms, and waved their boughs; but chief, the oak of every age and size, threw their umbrageous shadows and gnarled branches over the thickets and copsewood with which the spot abounded. For more than a century, did I exist in this green retreat, and many a princely group have I seen pass through its covert by day; and many a bandit skulk beneath its shades by night. But every thing that lives and grows, also fades and dies; and many a noble tree had been borne off from the forest before it became my lot to receive the woodman's stroke, to wither, to fall, and to die.

No sooner were my leafy honors laid in the dust, than, stripped of my outward coat, I was dragged to the neighboring hamlet, where those who had often rested under my shadow, or whom I had sheltered from the blast, relentlessly hacked and hewed my disjointed limbs, and sawed my body asunder. But not to dwell on this excruciating process, suffice it to say, that in course of time, I was transplanted to a great city, where, being smoothed and polished by my intercourse with its inhabitants, I was once more set upon my feet, and there I would have been content to dwell, seeing so many of my fallen compatriots in the same sad circumstances. But, alas! I was cruelly separated from this last source of comfort in my broken fortunes, and severed from their company—was sent down into one of the western counties, where, after a somewhat tedious and jolting journey, I was again put upon my legs, and found myself in the ample hall of a baronial castle, among antlers of the deer, and tusks of the wild boar, and portraits of armed men, who frowned upon me from the wall. And here, though I often heard the sound of the horn blow for the chase, and the ward-note from the tower, I never experienced any more the fructifying influence of rain, or dews, or sunny skies; but neither did I suffer the shaking of the tempest, nor the pelting of the pitiless storm, and therefore I felt content. Stationary, solitary, and unvisited, I remained month after month, and altogether unnoticed, save when the house-maid occasionally smoothed my russet face with oil, or polished my sturdy limbs with the strength of her unwearied arms.

It was in the year 1555, at that season when clouds and driving storms make men forsake the woodlands, and lounge about the hearth, that one day I was overspread with a piece of damask, as white as the snow which covered all the lawn; when the ample chimney in the hall was piled with logs of wood, and a note of preparation sounded through the castle, of some extraordinary event about to be developed. In addition to my mantle of white, I found myself obliged to sustain the weight of many a massy goblet and wassail bowl; and as it drew towards dusk, the antique lamp which had depended so long over my head, was lighted up with lambent flames; and presently the steward of the household entered, bearing a boar's head under a silver cover, which being placed upon my ample surface, was followed by sirloins of beef, gammons of bacon, and pasties of the doe; besides flagons of wine, and every thing that tends to make good cheer, and warm a winter's day.

No sooner had this ceremony taken place, than my young master, that day of age, led in his widowed mother to the hall, and placing her in the seat of honor, they were followed by gentles and ladies fair, who each took a seat by my side. On this occasion, many a cup was drunk to the health and prosperity of the young baron; and the hilarity and cheerfulness of the company continued unabated till towards the end of the banquet, when a sharp blast from the horn of the warder, announced the arrival of a stranger; but whether a guest, a courier, or an enemy, could not at first be ascertained. A solemn silence took place around me, during which the draw-bridge was heard to creak upon its chains; the portcullis was raised up, and a gentleman urged his jaded steed into the court-yard, and quickly dismounting, presented himself in haste as he arrived, in the blaze of the lights, and sparkling billets, which illumined all the hall.

"Sir Edmuud! Sir Edmund!" said my young master, "why so late, and yet so speedy? We looked for you at noon, and now 'tis almost night."

"Late, yet early for what I have seen and suffered this day," replied the stranger; "but that," said he, "were long and sad to tell."

As Sir Edmund said this, my master desired he might first receive refreshments after his journey, and then reply to the inquiries which were anxiously addressed to him. When this was done, and the stranger found himself revived, he spoke as follows:

"My lord," said he, "it was my intention to have been with you betimes this day, and to have hailed you with a kinsman's kind regards. But, stopping to bait my steed at Gloucester, I found myself entangled in a crowd, and witness to a scene it was impossible to escape. You all know the state of the times too well to make it necessary for me to tell you, however carefully concealed, what was transacted there this day. Our holy bishop has won the crown of martyrdom, and could I do less than stay to see him put it on?"

Here there was a deep groan from all around me; and I thought within myself—what foolish thoughts will not an oak of the forest think!—some one has been struck down with an axe this day, or sawn asunder, or flayed alive, or burned in the fire! And in some respects, my conjectures were not far distant from the truth.

"Ah, Gloucester!" exclaimed every one present, "Ah, Gloucester! Has he then gained his crown! Blessed man! How glorious! But yet in his persecutors how cruel!"

"Ah!" said the aged chaplain, who was seated next my lord, "I wist not he was to be so soon in glory. Many a time have I seen him in his common hall, where was a table spread for all his poor, and many a blessing has been poured upon his head, as he fed the hungry, and to the weary pilgrim pointed the path to heaven. But let us hear it all."

"You know, perhaps," continued Sir Edmund, "that after he was degraded by the queen's orders, he was taken again to prison, where, when he was sick, no man durst visit him; when he was sad, no man durst comfort him; but where he composed those divine expositions of the Psalms of David, which shall cheer the fainting soul of many a saint in many an age to come. When at last he was informed that he was to be carried to Gloucester to suffer death, he rejoiced exceedingly; and raising his hands and eyes to heaven, he blessed and praised the Lord, that he was to be honored to confirm among his own people by his death, those precious truths which he had so often taught them in his life. That same night he sent quickly for his servant, directing him to fetch his boots and spurs, and cloak, that he might be ready to ride by dawn. At four of the clock, the keeper of the prison came to him, and having searched him, he was led forth, and committed to the charge of ten soldiers of the queen's guard, who brought him to the Angel in Fleet-street, where he breakfasted with them, and eat his morsel with a thankful heart. By break of day they went to horse, when he mounted with a gallant leap into his saddle, as one going to victory and conquest, not to death. All the way he was calm and silent, being much engaged in prayer; and when they halted for the night, he slept his first sleep soundly, and afterwards begging of his guards permission to retire to a private room for prayer; his request was denied him.

"While a pious soldier was relating these few particulars in my hearing, the mayor and sheriff appeared with all the parade and 'insolence of office,'—as if going to a banquet, at their hall. But all this was done at the command of the queen's majesty, and to gratify her popish subjects. The venerable man was seen in the procession, with a countenance meek and pensive, unagitated, unalarmed, unafraid—'in nothing terrified by his adversaries.' The scene that followed, no tongue can describe; nor would I wound the feelings of this company, even by an allusion to it."—Something he added in an under tone, about the fagots being green, and the sufferings prolonged, but the burst of indignation and horror which followed it, drowned the sounds, and I heard on more.

After this affecting and appalling recital, the good chaplain led the conversation to profit; and addressing himself to all present, observed, that through much tribulation we must enter the kingdom of heaven; and that they who will live godly in Christ Jesus, must suffer persecution; and opening up the history of the Church, began to relate the various trials through which it had passed, from the days of the apostles down to the present time. The good man concluded, by observing that the inflexible firmness and immoveable courage with which the people of God had suffered in every period of persecution, appeared to have infuriated their enemies, even more than the principles for which they died. But while their persecutors thought by cruelty and oppression, to erase the true worship of God from the earth, they only confirmed, deepened, and strengthened the faith of believers; and the old saying had in every age been true—"The blood of the martyrs is the seed of the Church."

This evening, which was to have been spent in festivity and music, was turned into weeping and prayer. My young master ordered the chapel to be lighted, the guests and servants to assemble; and the venerable chaplain, who had led the minds of the careless and the thoughtless to improve the awful circumstances of the times, by reflection and consideration, there conducted the service of the evening, and commending the whole household to the care and keeping of Him who slumbers not nor sleeps, passed the night in his chamber in prayer.

The next day all moved off from the castle, and months and years rolled on, and I saw no more of my young lord, neither of his widowed mother. They removed for security to a distance, where they abode for a number of years, and silent and dark was my solitary state, till one summer day when woods were green, and birds were singing on every bough, a carriage was seen driving up the winding way that led from the village to the castle; and my lord, accompanied by his now aged mother, and a lady who was his wife, descended from it, and a chariot followed, from which were conducted two lovely youths, in mere boyhood, and a little girl, all the children of my master.

In the evening, when the sun was about to set, my lord and his young ones, accompanied by their mother, were shown the apartments of the castle. When they entered the great hall, the beams of the setting sun were shining through the long and lofty casements. They fell on the sunny ringlets of Lord Richard's flaxen head. His father laid his hand first on the one boy, and then on the other. "This," said he, "my children, is the spot where I first heard the word of life with power. It was seated round this table, in the presence of many friends, that the news of the martyrdom of Gloucester reached my ear. I listened to the fearful relation with an indignation against the queen, which would have led me to lay my hand upon my sword, and cry to horse! to horse! But the venerable man who sat by my side, restrained the fruitless ardor; and unfolding the ways of God to man, made such an impression on my heart, that the blood of that martyr was life to your father's soul.

"I was then ignorant of the truth of God, and the way of salvation. I knew not that I was born in a state of sin and misery; that there was no redemption but by Jesus Christ. I knew not that whoever continues in a state of nature, is far, far from God; that we must be born again of the incorruptible seed of the word, before we can enter into the kingdom of heaven; that it is by faith in Jesus Christ we receive the redemption; and that it is by the grace of the Holy Spirit we are enabled to believe. All this I have since been taught, as well as to know, that without holiness no man shall see the Lord; and though the law as a covenant has no power over us, yet as a rule of life and standard of duty, we must yield it implicit obedience. All this I was taught; in all this I would have you, my children, instructed. We who believe, are set for the defence of the Gospel; and I trust, my dearest Richard, that when I am gathered to my fathers, and you are heir and lord of this domain, you will never forget the first words of your father in this your first visit to the hall of your ancestors."

Since that day, I, the Oak of the Forest, have seen many a holy festival held around me—more sacred, more deeply hallowed than those witnessed by my ancestors of druid fame of old. I have heard of the progress of the reformation, and of the triumphs of the virgin queen; of the indomitable courage of the saints of God, both in this now happy land, and beyond the seas. And as a listener I can, and do bear witness, that neither bolts of brass, nor bars of iron; nor fetters of "shame, reproach, or dishonor," forged by the powerful and the cruel; nor oppressions of the wicked, are able to confine the enfranchised spirit, or shake the enduring constancy and holy confidence of those whose trust is in the Lord God of Hosts. Like leviathan of old, the "sword of him that layeth at them cannot hold; the spear, the dart, the habergeon; they esteem iron as straw, and brass as rotten wood; the arrow cannot make them flee, and they laugh at the shaking of a spear."

Oak of the Forest.

(London) Youth's Magazine

CHURCH PRINCIPLES.

MEANS OF REVIVALS.

The article which follows, is taken from the Christian Journal, a weekly paper of the Presbyterian Church, published at Utica. No language of the Gospel Messenger, in reference to the means frequently urged for creating religious excitements, has ever been stronger than this. From the article before us, as well as from various others, which are given in this and some other publications of the same denomination, it is reasonable to infer, that among many of that large and respectable body of Christians, no little disapprobation prevails of those very measures upon which we have frequently animadverted. To us it does appear very plain, that if the present contest of excitement, (for really there seems strife for novelties) prevails much further, there must ere long be a revulsion of most injurious effect upon the cause of undefiled religion. It is truly distressing to observe with how much confidence some men set aside the most momentous truths, while they would seem to be exhorting sinners to repentance. If the sentiments advanced by some in this section of our land be true, repentance is of little consequence. When "God and the Spirit of God are apparently overlooked in many a plan" for carrying on excitements, we may well dread the consequences of their extension.—*Auburn Gospel Messenger.*

"On our first page will be found some very appropriate remarks on *three days' meetings*, as one of the means of obtaining a revival. Revivals are probably now more numerous than ever before, if we except the apostolic days. They are, at least through this country, the popular theme of conversation. True Christians every where desire, or think they desire, to witness them. It would not be strange, if, in so extensive an excitement on the subject, and so many crude opinions as are prevalent, respecting the means of obtaining this blessing, there should be some turning away of the attention from the great and only source of refreshing influences. This seems already actually to be the case. God, and the Spirit of God, are apparently overlooked in many a plan for advancing His work. The creature, the successful ministering servant, the particular means blessed in some instances; and we fear we should add, the device of man—*these* are looked to, and sought, and calculated upon, as if sure to bring the desired good. Here is a wicked delusion—a kind of idolatry! *Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the* Lord!

Let Christians beware, or they will ruin the very interests they think themselves laboring to promote. Let them not be deceived, for God is not to be mocked. If we forget and forsake him, he will surely forsake us, and leave us to a disastrous overthrow, from the reaction of our own faithlessness and folly."

[For the Churchman.]

PERSECUTION.

Mr. Editor,

In asking of you an insertion for the following noble strain of reasoning from the pen of Dr. Whateley, an able divine of the English Church, I have no exclusive reference to our brethren of the Romish Church. There are other modes of persecution, beside the use of rack, and sword, and fagot; and there are at this day too many, both 'for us,' and 'against us,' who are not unwilling to employ those modes, when convenient opportunity offers. I am a *high* Churchman, sir, of the highest grade; but I think it *persecution*—and therefore a criminal breach of the rules of the Gospel, to withhold confidence and esteem from a fellow-believer, and a fellow-worker in the Gospel, because he has what I believe to be the *misfortune* to view his obligations and duties in a light different from that in which they are seen by me. I am an Episcopalian, from conviction, and love my Church, her doctrines, and her discipline, with an attachment second only to that which her Head and Founder claims; but I deem it *persecution*, and therefore a breach of the second great commandment, to fasten on other denominations all the absurdities and extravagances which have from time to time arisen, or do even yet arise, within their pales. I am a Protestant—few, I believe, are more thoroughly so; but I think it *persecution*, and therefore an unchristian deed, to raise subscriptions, and put forth papers with the avowed object of *putting down* popery, by turning the tide of popular opinion against its errors.—I am a strict observer of the Lord's day—I firmly believe, that in proportion as it is kept *wholly* sacred, individuals, and families, and nations, will be blessed; and in proportion to its desecration, irreligion and adversity will follow, as a blighting curse; but I consider it *persecution*, and therefore an unholy enterprise, to enlist the civil arm, in the attainment even of an end so desirable; and not less so, to form associations for the *enforcement* of an observation of the Sabbath upon others.—I loathe those poisons both of soul and body, spirituous liquors, as deeply as any man—I am as ready as most to raise my voice against them on all occasions—I neither drink them, nor have them in my house; but I believe it to be *persecution*, and therefore an unwarrantable procedure, to form leagues offensive and defensive against their use—to thrust the dictates of our consciences upon our neighbors—to *coerce*, even though it be not by *physical* force, those who have to answer for their own deeds before the same Master and Judge as we.—In one word, Mr. Editor, it seems to me that Christian warriors, when they enter the lists against the world, the flesh, and the devil, degrade themselves, and run no small risk of discomfiture, if they borrow their adversaries' weapons. Let us war in the panoply of truth, and not imitate that diabolic strife

> "Which makes
> Wild work in heaven, and dangerous to the main."

Yours, &c. Minimus.

"*Persecution*," says Dr. Whateley, in a sententious phrase, which deserves to be treasured as an axiom, "*is not* WRONG BECAUSE IT IS CRUEL, *but it is* CRUEL BECAUSE IT IS WRONG." That it *is wrong*, he shows at length, as follows.

"The ultimate penalty, accordingly, in this world, with which the Author of our religion thought fit to sanction it, was (with the exception of a few cases of miraculous interference) the exclusion of the offender from the religious community which he had scandalized: 'if he refuse to hear the Church, let him be unto you as a Heathen man, and as a publican:' if he would not listen when repeatedly admonished, he was to be removed from the society. And it is worthy of being remarked, that the Romish Church itself claims no right to punish those who do *not* belong to the society: a '*Heathen* man' does not come under her jurisdiction. In order, therefore, to retain the right of coercion over all who have been baptized, even by such as she accounts heretics, the Romanists affect to regard them as truly members, though rebellious subjects, of the Catholic Church. In literal and direct opposition to our Lord's words, though censuring them for 'refusing to hear the Church,' they yet will *not* regard them in the light of 'Heathen men.'

"The language of the Apostle Paul corresponds with his Master's: 'a man that is an heretic, and after the first and second admonition, reject.' But no personal violence—no secular penalty whatever, is denounced against heretics and schismatics—'Heathen men and publicans.' The whole of the New Testament breathes a spirit of earnestness indeed, in the cause of truth, and zeal against religious error; but of such a zeal as was to manifest itself only in vehement and persevering persuasion.

"This, which the Romanists cannot deny, they are driven to explain away, by saying, that the apostles and other early Christians were *unable* to compel men to a conformity to the true faith; they abstained from the use of secular force, because (I cite the words of Augustine, a favorite authority with the Romanists,) 'that prophecy was not yet fulfilled. Be wise now therefore, O ye kings; be learned, ye that are judges of the earth; serve the Lord with fear.' The rulers of the earth, he adds, were at that time opposed to the Gospel; and *therefore* it was that the secular arm was not called in against the Church's enemies.

"But the Romanists might be asked in reply, if indeed such an argument be worth a reply, *why* the apostles had not this power. Surely their Master could have bestowed it;—he unto whom 'all power was given, in heaven and in earth;'—he who declared that the Father was ready to send him 'more than twelve legions of angels:' whose force, as it would have destroyed all idea of resistance, would at once have established his religion, without any need of a resort to *actual* persecution. Or, if for any hidden reasons, the time was not yet come for conferring on his disciples that coercive power which was to be afterwards justifiably employed in his cause, we might expect that he would have given notice to them of the change of system which was to take place. But had he designed any such change, his declaration to Pilate would have been little else than an equivocation, worthy of the school of the very Jesuits. Had he declared that 'his kingdom is not of this world;' meaning that though such was the case *then*, he meant it to be supported by secular force hereafter, and consequently to *become* a kingdom of this world;—and that his servants were not allowed to fight in his cause; with the mental reservation, that they were hereafter to do so;—he would have fully justified the suspicion which was probably entertained by many of the Heathen magistrates, that the Christians and their Master did, notwithstanding their professions, secretly meditate the establishment of a kingdom supported by secular force; and that though they disavowed this principle, and abstained from all violent methods, this was only a mask assumed during the weakness of their infant power, which they would (according to the principle which Augustine avows) throw aside as soon as they should have obtained sufficient strength.

"But the very idea is blasphemous, of attributing such a subterfuge to him who 'came into the world that he might bear witness of the truth.' The immediate occasion, indeed, of our Lord's *making this declaration* to Pilate, was his desire to do away the expectation, so strongly prevailing, both among Jews and Gentiles, of a temporal Messiah about to establish a triumphant kingdom: but no occasion would have led him to make the declaration, had it not been *true*; and it would *not* have been true, had he meant no more than that his kingdom was spiritual, in the sense of its having dominion over the souls of men, and holding out the glories and the judgments of the other world; for this was what the infidel Jews expected, and expect to this day; they look for a kingdom both of this world and of the next;—for a Messiah who shall bestow on his followers not only worldly power and splendor, but also the spiritual blessings of a future state, besides. They did indeed expect the Messiah to reign over them for ever in bodily person: but the main point of their expectation would have been fulfilled, had he merely *founded* a temporal kingdom, and delegated (as the Lord did of old to the kings) his power, to his anointed, in whom his spirit should dwell. Jesus accordingly not only *claimed spiritual* dominion, but *renounced* temporal;—he declared not merely that his kingdom is one of the *next* world, but that it is *not* of *this* world.

All the declarations, however—all the direct and indirect teaching—of Scripture, is unavailing to the uncandid inquirer, who seeks in these books, not a guide for his conduct, but a justification of it; and who is bent on making the word of God, where it does not suit his views, 'of none effect by the tradition' of a supposed infallible Church, or by the subtleties of strained interpretations. But to a candid mind, the instructions afforded by the evangelists and apostles, appear to me not only sufficient to settle all questions relating to the subject of persecution, but also (to the generality of mankind) better adapted for that purpose than any arguments which human reason could supply."

Whateley on Romish Errors, pp. 245—251.

[For the Churchman.]

"*Putting away lying, speak every man truth with his neighbor.*"—Eph. iv. 25.

Dr. Whateley, one of the most eminent theologians among the many in whom the Church of England at the present day may justly glory, has lately published a work *On the Origin of Romish Errors.* The nature of his subject leads him to discourse on 'Pious Frauds.' He brings in the following illustrations of their occurrence in ordinary practice. The instances given may afford instructive hints to many, whose zeal is apt to outrun their knowledge. No one better knows than Dr. Whateley, the *solid* grounds on which the institutions, used by him as subjects of illustration, may be placed: no man more thoroughly appreciates than I, Mr. Editor, the perfect feasibility and intrinsic value of those grounds; but for Christ's and the Gospel's sake—that the truth, *in its own greatness*, may prevail—I would solicit the attention of your readers to the Doctor's warning, and beg them at all times, and in all cases, not only to refrain from using, but indignantly to reject, the weapons of base alloy which the ignorance or disingenuousness of others may sometimes tempt them to employy. Minimus.

"Let us imagine a case of some one desirous to receive, and induce others to receive, the rite of Confirmation, from supposing it alluded to and enjoined in the passage of Scripture which describes an apostle as going through a certain region "confirming the churches" (ἐπιστηρίζων;) should we venture to attempt removing his conviction from this false basis, and replacing it on a sound one?

"If, again, we should meet with a case of Christians having a deep reverence for all the rites and circumstances of Christian burial, founded on a persuasion that the souls of those whose bodies are interred in consecrated ground, after the performance of the funeral service, are in a more safe state than they would otherwise have been, might not a danger be apprehended, of impairing their respect for the ministers of religion and the services of the Church, by inculcating the groundlessness of that persuasion? And might not, therefore, a minister be tempted, in such a case, to leave undisturbed an error which he could not charge himself with having directly introduced?

"Once more; imagine the case of a man long hardened in irreligious carelessness, or gross vices, conscience-stricken on his death-bed, professing sincere repentance, and earnestly wishing for, and seeming to implore, a positive assurance from the minister of his acceptance with God, and his eternal happiness in the next world;—a wish in which the relatives and friends around him should strongly join; and suppose the minister to be one who could not satisfy his own mind that he had any authority in Scripture for speaking positively in such a case; would he not be exposed to a temptation of feigning a confidence he did not feel, for the sake of smoothing the death-bed of one for whom nothing else could be done, and administering comfort to the afflicted survivors?

"And if a person so situated were anxious to receive the Eucharist, though he were (suppose) from ignorance respecting religion, and long continuance in careless or depraved habits, combined with the distractions of bodily pain, and the feebleness of mind resulting from disease, utterly incapable of being made to understand the nature of Christian repentance, or the doctrine of Christian redemption, or the right use of that sacrament which he craved for as a kind of magical charm; (with the same kind of superstitious confidence which the Papists place in their Extreme Unction;) would not the minister be tempted to shut his eyes to the unfitness of such a candidate—to the consequent nullity of the ordinance, as far as that recipient is concerned—and to the profanation of so celebrating it? And if, moreover, we suppose some fanatical teacher to be at hand ready to make confident promises of salvation if *we* speak doubtfully, and to administer the sacred ordinance if *we* withhold it—and that he would in that case win many converts, while we should incur odium, as wanting in charity; we must admit that, in such a case as here supposed, the temptation would be very strong, to any but a devoted lover of truth, to connive at error, as the less of the evils before him. And the temptation would be much stronger both in this and in the other supposed cases, if we imagine them presented to a person who (as might easily be the case) had no distinct perception of the ultimate *dangers* of deceit—of the crowd of errors likely to spring from one—the necessity of supporting hereafter one falsehood by another, to infinity—and the liability to bring both into discredit by blending it with the untrue; dangers which are recognised in the popular wisdom of appropriate proverbs. These ill consequences may very easily be overlooked in each particular instance: for, though it is a just maxim, that falsehood is inexpedient in the long run, it is a maxim which it requires no small experience and reach of thought fully and practically to comprehend, and readily to apply: the only safe guide for the great mass of mankind, is the abhorrence of falsehood for its own sake, without looking to its consequences.—*Whateley on Romish Errors.*

"HIGH AND LOW CHURCH."

We have noticed the following paragraph, copied from the Western Recorder into several religious papers, within a week or two past.

"*Low Church.*—We understand that, about eighty persons have been added to St. Luke's Church, in Rochester, on profession; most of whom are probably subjects of the revival. This is the same Church, we believe, that invited Mr. Penny's congregation to worship with them, when obliged to abandon their own place of worship. 'He that watereth shall be watered also himself.'"

Charity requires us to believe that the motive in writing and circulating this paragraph, was none other than to announce the increase of the Redeemer's kingdom, wherever it may be witnessed. Such, however, is its peculiar shape, that we cannot permit it to pass unnoticed.

A few weeks since, we copied from the Philadelphia Recorder an extract from a letter from the Rev. Mr. Whitehouse, Rector of St. Luke's Church, Rochester, in which he speaks of the missionary spirit prevailing in his congregation; the fruits of which had been a pledge on the part of the congregation, of five hundred dollars annually to the Domestic and Foreign Missionary Society, for a certain number of years. He also mentions that an increase of practical piety, according to his observation, had accompanied the increase of a missionary spirit among his flock; and as an evidence of it, he stated that from Christmas to Christmas he had admitted eighty-two new communicants, and that twenty more were in preparation for the next celebration. Nothing, however, is said about "high" or "low" Church; we are, however, upon inquiry, informed that few presbyters in the Diocese of New-York, had the happiness of coinciding in the views generally, of the late lamented Bishop of that Diocese, more fully than the Rev. Mr. Whitehouse. And yet because his ministry is blessed, we see the odious epithet of "low Church" thrust upon him and his people, with no other view, as we can conceive, than with the hope of cherishing groundless prejudices, and of making and sustaining the false impression, that an increase of piety cannot be found in connexion with the true doctrines of the Church. Another suggestion in the paragraph is somewhat remarkable. The editor of the Western Recorder expresses his belief, that St. Luke's is the same Church that invited Mr. Penny's congregation to worship with them, when obliged to abandon their own place of worship; and as the commentary upon this act of good neighborhood, in connexion with the increase of the communicants in the parish of St. Luke's, adds, "He that watereth, shall be watered also himself." Now it was certainly very obliging for one congregation to give up their church for a part of the day to the accommodation of another, under the circumstances in which Mr. Penny's was placed. But surely it cannot be considered, as the editor of the Western Recorder would intimate, an act to which we may attribute the reception of so great a blessing as the addition of eighty to the communicants of a church. And we see the presumption of such an intimation, when we are told the fact that Mr. Penny's congregation were never admitted into St. Luke's Church, but into St. Paul's, another Episcopal Church in Rochester, as we are informed. The Rector at St. Luke's, in mentioning the increase of the number of his communicants, says nothing of their being the subjects of a particular revival prevailing in that place. That there had been a revival of religion in the hearts of his congregation, especially in those who had recently added themselves to the number of his communicants, we presume no one who read his letter referred to, doubted for a moment; so that the conjectures of the editor of the Western Recorder, are quite gratuitous, as to the fact that religion had been revived in the congregation of St. Luke's. Any further than this, his conjectures or probabilities may be taken for what they are worth.

Mr. Whitehouse attributes the increase of piety among his people to a very natural cause, the cultivation of a missionary spirit; which, by the grace of God, had been blessed to their spiritual welfare generally. And surely this is a rational account; for what people can rightly estimate the importance of missionary efforts—of sending to the Heathen and to the destitute the word of life, without in a great degree rightly estimating the benefits of that blessed word, and applying its truths, its promises, and its rich blessings to themselves? And why the epithet of "Low Church" should be attached to these people, any more than to hundreds of other Episcopal congregations—that of Christ Church for instance, in this city, the number of whose communicants has nearly tripled within eight or ten years past—is to us wholly inexplicable; unless, indeed, it be to foster the distinction of high and low Church, with the hope that it may prove the cause of discord and disunion among those to whom it is applied. These appellations have for some time past, in a great measure, happily ceased to be heard among Episcopalians; and though they may indicate a difference of opinion upon subjects not connected with, or in any way affecting the personal piety of individuals, or any body of individuals, yet this difference of opinion is not permitted to interrupt the harmony, or in any way to estrange the kindlier feelings of those among whom it exists. This state of feeling among Episcopalians we consider most auspicious to the prosperity of the Church. While there is no compromise of what is considered principle, with any, all seem disposed to forget the discord which a difference of views upon certain points may have led to, and to unite their efforts in the advancement of the great cause of truth. These happy indications appear, however, to have created alarm in other quarters—the disposition among brethren to conciliate, and to be at peace with themselves, appears to have roused into action those who before, we may suppose, looked with quiet satisfaction upon their contentions. And therefore it is, we think, that we so often witness renewed efforts, by members of other denominations, to keep alive among Episcopalians, the distinctions of high and low Church—and this too, in a shape calculated to give the most erroneous impressions. Does a congregation manifest a holy zeal in the cause of religion—are they blessed by an increase of their number of communicants? when these facts are spoken of, the epithet of "Low" Church is attached to them. On the other hand, are their doctrines brought into view? they are denominated as "High Church notions;"—and when necessary, they can be distorted and caricatured as "High Church and Armenian principles;" showing clearly that the authors of these disgraceful expedients are much less concerned for the interests of true religion, than they are about the harmony of a body of Christians, whom they seem to desire to break down by fostering unjust prejudices against it, or by exciting discord and divisions among its members. We believe, however, that these efforts will prove unavailing. To Episcopalians generally, we would say, let us as brethren dwell together in unity, remembering that a difference of opinion is not always a difference of principle; and while we strenuously maintain and adhere to the distinctive doctrines of our beloved Church—her liturgy, and her discipline—let us also remember, that these blessings ought to make us better Christians, and that the best argument in their favor, is the exhibition in our lives of the spirit and precepts of the Gospel.

Episcopal Watchman.

THE CHURCHMAN.

SATURDAY, MAY 7, 1831.

The Right Reverend Bishop Onderdonk returned to this city on Tuesday, the 26th ult., after an absence on an episcopal visitation, of nineteen days; during which he travelled about 230 miles; preached 24 times, in 20 different places, and administered confirmation in six churches. Total number confirmed, 91.

Domestic and Foreign Missionary Society.—The late resolution of this important society, in reference to the general meeting held in this city, on the Green Bay Mission, has already been alluded to in a previous number. It was handed over for publication, by the Right Rev. Bishop Onderdonk, to whom it was directed, before leaving the city, on his late visitation; but, through some mistake, it did not reach us in time for publication at an earlier date. We deem it proper to state this, as an apology to the Executive Committee of the General Society.

To the Editor of the Churchman.

Rev. and Dear Sir—As the readiest way of bringing the following resolution, which I lately received from the Secretaries of the Domestic and Foreign Missionary Society, to the notice of the gentlemen who were associated with me in the recent meeting, at Christ Church, I send it to you for insertion in your paper.

Yours, very truly,

Benjamin T. Onderdonk.

"*Resolved*, That the Executive Committee of the Domestic and Foreign Missionary Society, have heard with peculiar pleasure, the result of the meeting of Episcopalians in New-York, on the Green Bay Mission; at which meeting it was resolved to sustain this Society in the support and extension of that Mission; and that the thanks of the Committee be presented to the Right Rev. Bishop Onderdonk, and to those clergymen and laymen in New-York, who have taken an active interest in this matter."

Bishop Chase's Letter to the Rev. Dr. Wainwright.—The public are, by this time, generally aware of the merits of the controversy between Bishop Chase, of Ohio, and George Montgomery West, of England. When the letter addressed to the Bishop of Ohio, by the Rector of Grace Church, was published in this paper, the community received, with pleasure, the full and satisfactory explanation which it contained, of certain allusions in the "Defence." We felt confident, at the time, that Bishop Chase would offer every reparation which the case might demand, to his distinguished friend; and, accordingly, we are now enabled to lay before the public, the following letter from the Bishop of Ohio, to the Rev. Dr. Wainwright, in reference to the letter which appeared in the third number of the Churchman.

[For the Churchman.]

Gambier, Ohio, April 21, 1831.

To the Rev. Dr. Wainwright, New-York,

Rev. and Very Dear Sir—I have read your letter, addressed to me in the Churchman; and by it am made sensible of my fault in bringing your name, as I did, into the *West Controversy.* It was not necessary to the *main argument*; and I had not (as I ought) consulted you for an explanation.

What you have said of an explanatory character is perfectly satisfactory to myself, and no doubt will be so to the Christian public.

I cannot close this acknowledgment of my error, without mentioning my grateful feelings at the kind manner in which you have treated

Your faithful friend and brother,

Philander Chase.

GRACE CHURCH.

Maintenance and support of the Green Bay Mission.—A meeting of the Parish of Grace Church was called on Tuesday evening last, by the Rev. Rector, in order to take measures for aiding the establishment at Green Bay. The Right Rev. Bishop Onderdonk was present, together with several Clergymen from the city and from a distance. The Bishop took his seat in the chancel a little before eight o'clock; and among the strangers seated in the chancel and in the adjoining pews, we observed the Rev. Mr. Hopkins, of Pittsburgh; the Rev. Mr. Potter, of Boston; the Rev. Mr. Wheaton, of Hartford; the Rev. Mr. Nash, of Cooperstown, the well-known "Apostle of the West;" and the Rev. Mr. Hubbard, of the Church of England. The Rev. Rector of the Parish, after having read an appropriate devotional Service, introduced the business of the meeting, by alluding to the interest which he had uniformly manifested in behalf of Missions generally, and his particular desire, that the claims of the Indians at Green Bay, should be fully understood and properly appreciated, by those committed to his charge; and he suggested the idea, that, even if no other advantage resulted, the *spiritual benefit* alone, arising from the effort proposed, would be invaluable.

The Bishop then expressed his decided approbation of the course about to be pursued by the Parish. He placed before the meeting, in a clear and impressive point of view, the strong claim of the aborigines of our country upon the sympathy and aid of all Christian persons; and stated his determination, relying on Divine aid, and sustained by the diocese, to make good the pledge for the support of the Green Bay Mission, which he had given to the General Missionary Society.

The Rev. Mr. Hopkins, of Pittsburgh, then offered some able and ingenious remarks upon the extent, to which foreign missions may be supported consistently with the paramount duty, which we all owe to those who have more immediate claims upon us.

The Rev. Mr. Hawkes followed, with a brief view of the history of the Green Bay Mission; and an eloquent appeal to his audience, on the duty of the American Episcopal Church to extend to others the same aid, which she herself received, during so long a period of infancy, from the Church of England.

The Rev. Mr. Ives offered some interesting statements relative to the actual condition of the establishment at Green Bay, in regard to its accommodations, and its funds, as well in possession as in prospect. He took occasion to mention, that hopes were entertained of receiving still further aid from the General Government.

The Rev. Mr. Potter, of Boston, then addressed the meeting. It was an interesting occurrence, to which the Rev. Rector very pertinently alluded, in the course of the evening, that two Clergymen of our Church, from remote and opposite sections of the country, should address the audience upon this important subject—one from the "Far West," and the other from the capital of New-England. Mr. Potter described the lively interest which had been taken by the Churchmen of Boston, in the late proceedings of this diocese in behalf of Green Bay. He expressed his own pleasure at seeing the powerful and wealthy Diocese of New-York take the lead on this occasion; and alluded, with much feeling, to the character of our lamented Bishop Hobart, whom he styled—and with all justice—a "Missionary Bishop."

After these addresses, the following resolutions were proposed by members of the Parish of Grace Church, and were carried unanimously.

Resolved, That this meeting has heard, with great satisfaction, the statements given by the Bishop and the other reverend gentlemen who have addressed the meeting, in reference to the importance and the beneficial influences of Missionary labors.

Resolved, That next to the wants of our own diocese, the Mission at Green Bay presents the strongest appeal to our benevolent sympathies, and our Christian exertions in its behalf.

Resolved, That in order to awaken a greater attention to the cause of Missions, and to place ourselves in a condition to do our duty more effectually in regard to them, it is expedient to establish a Missionary Association in this Parish.

Resolved, That a committee of seven members of this Parish, be requested to retire, and prepare, and report a Constitution for this Association, to be presented to the present meeting.

The Rector nominated as this Committee, Mr. Edward R. Jones, Rev. Dr. M'Vickar, Dr. S. Moore, Mr. G. Clarke, Mr. Benjamin Aymar, Mr. Isaac Johnson, and Dr. Edward Delafield; who, having retired for the purpose of consultation, returned and proposed the Constitution, which was unanimously adopted as follows:

Article 1. The undersigned members of Grace Church, in the city of New-York, for the purpose of promoting the cause of Christian Missions in the Protestant Episcopal Church, do agree to form an Association, to be denominated, THE MISSIONARY ASSOCIATION OF GRACE CHURCH, IN THE CITY OF NEW-YORK.

Article 2. An annual payment of any sum, not less than one dollar, and not more than twenty-five dollars, shall qualify a person to become a member of this Association; and this range in the qualification is adopted, in the hope that each one will regulate his liberality by a conscientious regard to the means wherewith God may have blessed him.

Art. 3. The Rector of the Parish shall be, ex-officio, the President of the Association.

Art. 4. The other officers of the Association shall be a Secretary, a Treasurer, and six other members of the Association, who shall be elected by the members, at an annual meeting to be held in Grace Church, on the first Tuesday in May; and they, together with the President, shall be denominated the Executive Committee; and are hereby invested with full power to do every thing which may be requisite to carry into effect the objects of the Association: they shall also, at each annual meeting of the Association, present a report of their proceedings during the past year.

Art. 5. The funds of the Association shall be applied by the Executive Committee to aid the operations of the Protestant Episcopal Societies, or Committee, established for the support and propagation of the Gospel in the Diocese of New-York, and also to aid the operations of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Art. 6. It shall be the privilege of every member to designate the application of his subscription—whether to the support of Missions established by the proper authority in the Diocese of New-York, or to aid the Domestic and Foreign Missionary Society of the United States—or the whole, or a part, to any particular Mission establised by either or both of them; and should no particular designation be made, the Executive Committee will apply the subscription, according to their discretion, with a view to promote the objects of the Association.

Art. 7. The President may call a meeting of the Association at any time he may think proper; and it shall be his duty to do so, when requested by three members of the Executive Committee, or by five members of the Association.

It was then, on motion, resolved, that the committee appointed to draft the Constitution, be requested to obtain subscriptions to it, and to take all necessary measures to promote the objects of the Association, until its elective officers are appointed.

The exercises were then concluded with appropriate prayers, and the benediction by the Bishop.

DOINGS AT ST. STEPHEN'S.

We understand that a meeting was lately called in this Parish, by its active and energetic Rector, at which an amount exceeding $300 was subscribed on the spot. This is well done, and invites imitation.

☞ We insert the following communication with much pleasure. The acknowledgment of the Treasurer, will be found in its proper department.

[For the Churchman.]

MISSION AT GREEN BAY.

The Managers of the Female Missionary Association of St. John's Chapel, at a special meeting held on Wednesday afternoon, had their attention called to the state of the above Mission; and we are happy to learn, resolved to devote *one half* of the proceeds of their labor in the Sewing Society, for the ensuing year, to this interesting object. A subscription paper for the same Mission was opened at the same time, and the sum of $29 subscribed. Let us not despise the day of small things. The Association at St. John's, it was to be expected, would not suffer this opportunity of testifying *anew* their zeal in so good and great a cause, to pass unimproved. A.

[For the Churchman.]

The Treasurer of the Female Missionary Association of St. John's Chapel, gratefully acknowledges the receipt of *twenty-six dollars*, to constitute the Rev. H. Anthon and Mrs. H. Anthon *Life Members of the Association*—this sum being a surplus of a collection made by the ladies of St. John's Chapel, to constitute Mr. Anthon a *Patron* of the parent society.

May 3, 1831.

To the Editor of the Churchman.

Rev. and Dear Sir—Permit me, through the medium of your paper, to acknowledge my deep sense of the honor which the Ladies of St. John's Chapel have conferred, in constituting me a Patron of that noble institution, the New-York Protestant Episcopal Missionary Society, and to request their acceptance of my best thanks for this recent proof of their confidence. The members, also, of the Female Missionary Association of this Chapel, by making Mrs. Anthon and myself Life Members of their Society, have done an act most gratifying to our feelings, and for which we beg leave to return them our fervent wishes and prayers for the prosperity of an institution which always has been foremost in ministering aid to missionary enterprise.

I shall avail myself of this opportunity to express my thanks *again* to my young friends of the Catechetical Classes at St. John's, for their contributions to constitute me a Life Member of the New-York Protestant Episcopal Missionary Society. The interest which they have manifested in the Wednesday and Saturday courses of instruction, has been most cheering to their Pastor, and encourages him to hope that whenever such instruction may be renewed, it will be sought after by them with the same assiduity and profit.

I am, Rev. and Dear Sir,
Your friend and brother,
H. Anthon.

New-York, May 3, 1831.

[For the Churchman.]

Mr. Editor,

The title of your interesting journal being an evidence of its devotion to the promotion of religion in the various modes which have at different times received the sanction and support of the Bishop, Clergy, and Laity, of the Church in this Diocese—allow me, through its columns, respectfully to call the attention of the numerous and respectable body of Episcopalians in our city, to the *Grand Oratorio* to be given on Wednesday evening, the 11th inst. at St. Paul's Chapel, for the benefit of "*The New-York Protestant Episcopal Tract Society.*"

The "*Sacred Music Society,*" of this city, having frequently been permitted the use of St. Paul's Chapel, the Managers of that Association, with the most kind and grateful feelings, expressed a desire to give a *Grand Oratorio*, for the benefit of some one of the religious Societies connected with the Protestant Episcopal Church, as a partial acknowledgment of favors, for which no other kind of compensation would be received. Upon the suggestion of gentlemen well acquainted with the condition of our religious Societies they have selected the *Tract Society* as the one standing most in need of present assistance.

The character of the Concerts and Oratorios, heretofore given by "The Sacred Music Society," I presume, will be deemed a sufficient guaranty that the lovers of good music will not be disappointed in the gratification of their musical taste, while they are rendering a substantial service to a most meritorious, but unostentatious Society. But may I not hope, Mr. Editor, that among the Episcopalians in this city and Brooklyn, there are *many* of them who will be induced to be present on that occasion, as well from a real love of the great and good cause to be promoted by the Society, as from the inferior motive of gratifying their musical taste? That there are very many such, I cannot doubt; for on no former occasion has this Society ever made an unsuccessful appeal for aid, and I cannot bring myself to believe that it will be otherwise than successful in the appeal about to be made in its behalf.

If there be any of my brother Episcopalians who are disposed to doubt the efficiency and great utility of so humble an institution as our unpretending Tract Society—to remove those doubts, I would respectfully refer him to the faithful and laborious missionaries of our Church, in the northern and western parts of our extended diocese—indeed, of our vastly extended country—who, by the blessing of God upon the influence of its publications, have been enabled successfully to combat and overcome the almost invincible prejudices existing in relation to our venerable and apostolic Church. These are, in *all cases*, the result of the most absolute ignorance of every thing relating to the doctrine, discipline, and worship of the Church. Dispel the thick darkness of this ignorance, by the genial light and influence of those silent messengers of truth, and I never yet knew an instance, where the previously existing prejudice was not either neutralized, or entirely overcome. On this point, sir, I can and do speak experimentally: I was brought up in another communion, in utter ignorance of the pure doctrines, undoubted ministry, devout and truly pious and evangelical worship, and reasonable discipline of the Protestant Episcopal Church.

When I say to you, Mr. Editor, that my present convictions are the result of a thorough examination of the claims of the Church to my preference, you will not be surprised at my solicitude that others less favorably circumstanced than myself, should enjoy the opportunity, through the medium of the Tracts distributed by this Society, of becoming well acquainted with the real and true character of a sound branch of that "Church of the living God, which is the pillar and ground of the truth." An Episcopalian.

[Communicated for the Churchman.]

Mr. Editor,

May I be permitted to ask, through the medium of the Churchman, whether any thing has yet been done by the congregations in this city, towards carrying into effect the resolution of the Convention, respecting the collection of funds for the erection at Auburn of a monument to the memory of our late beloved Diocesan? If there has been any acknowledgment of moneys received by the Committee, it has escaped my notice. Such congregations as have not yet contributed to this object, I presume need only a gentle hint, which perhaps you will see fit to give them. The only contribution in this city of which I have heard, is a hundred dollars from St. John's Chapel. I hope soon to learn that this is not all.

Yours,
A Constant Reader.

☞ Such of our subscribers as may have changed their residence, since the first of May, are requested to send the proper notice to the Office of the Press.

New Book.—Messrs. T. & J. Swords have lately reprinted, from the English edition, "Claverston, or the Infidel's Visit." It is said to be "a delightful narrative; exhibiting the fundamental doctrines of our holy religion in admirable contrast with those of Infidelity."

CONSECRATION OF ST. CLEMENT'S CHURCH IN AMITY STREET, OF WHICH THE REV. MR. BAYARD IS RECTOR.

This church was consecrated to the worship of Almighty God on Thursday morning the 5th inst., by the Right Rev. Benjamin T. Onderdonk, Bishop of this diocese. The Morning Service was read by the Rev. Dr. Upfold, and the Lessons by the Rev. L. S. Ives. The Rev. the Clergy, the members of the Theological Seminary, and the gentlemen composing the Vestry of the Parish, formed in procession at the Rector's house, and moved to the church at 11 o'clock.

The service of Consecration was performed in a most impressive manner, and an able and eloquent Sermon was preached by the Bishop, from St. Luke, 7th Chap. 4th and 5th verses.—"And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue."

The church is a neat and commodious building; its style of architecture is Gothic, somewhat resembling St. Thomas' Church, in Broadway; it has a fine organ, and being under the pastoral care of a gentleman of acknowledged piety and worth, there is every prospect of its success in obtaining a numerous and respectable congregation. The Rector gave notice that divine service would be performed in the church on Sunday next at the usual hour, and a sale of the pews would take place on the following day.

[For the Churchman.]

WASHINGTON COLLEGE, HARTFORD.

This valuable institution, since its establishment, has brought forward more candidates for Holy Orders, and more students for the General Theological Seminary, than any other in the United States. It has been thus far sustained by the active exertions of those in its immediate vicinity; but its beneficial influences have been extended far and wide. Under these circumstances it makes a just and powerful appeal to the liberality of Episcopalians throughout the country. The Rev. Mr. Wheaton, the Rector of Christ Church, Hartford, is now in the city as an agent in its behalf. The College is in absolute need of present assistance. Without timely aid it must sink. Surely the Episcopalians of this large and wealthy metropolis will not be indifferent to the interests of an institution which has done, and is doing, so much for the Church—they will come forward and contribute of their abundance, and thus strengthen the hands and cheer the hearts of their brethren in the sister diocese, who have thus far sustained the whole weight of this promising and signally useful seminary of learning. The Bishop of this diocese has given his cordial approbation to the object which Mr. Wheaton has in hand, viz. to raise funds for the relief of Washington College.

Bishop Onderdonk proposes making a partial visitation of his Diocese in the months of May and June as follows:

Sunday, May 8, St. Ann's, Brooklyn; Sunday, 15, Staten Island; Sunday, 22, St. John's, Brooklyn, P. M.; Tuesday, 24, Rye; Thursday, 26, Bedford; 27, North Salem; 28, Peekskill; Sunday, 29, Phillipstown; Tuesday, 31, Newburgh; June 1, Walden; Friday, 3, Monticello; Sunday, 5, Goshen; Tuesday, 7, Fishkill; 8, Poughkeepsie; 9, Hyde Park; 10, Redhook; 11, Catskill; Sunday, 12, Athens, A. M., Hudson, P. M.; Sunday, 19, Huntington, L. I.

Calendar.

May 8. 5th Sunday after Easter. Rogation Sunday.
—— 9. }
—— 10. } Rogation Days.
—— 11. } Pickney Lecture, Charleston, S. C.
—— 12. Ascension Day. Alabama Convention meets.

[For the Churchman.]

THE PEARL OF GREAT PRICE.

Where is that priceless pearl?
Where is that treasure found?
Say, is it in the giddy whirl,
Of pleasure's ceaseless round?

Where is that hidden gem,
In earth, or heaven, or air?
Is it with lost degraded men—
Say, must I seek it there?

Is it beneath the wave,
Down in the briny deep?
In some far distant ocean cave,
Where darkest waters sleep?

Oh! answer me, and tell
Where that bright gem is bound;
For long I've sought for it—and well—
But never yet have found.

And a voice came o'er my ear
As when zephyr breaths are given,
And whispered as it flitted by—
"Seek thou for it in heaven." W. D.

[For the Churchman.]

NEW CHURCH NEAR THE SEMINARY.

Mr. Editor,

The announcement in your last number, of the contemplated organization of a new parish, and the erection of a church in the upper part of our city, has, I doubt not, excited great interest in the bosoms of many of the members of our Zion. The building of a house to the Lord of heaven and earth, is an event which no true Christian can ever contemplate with indifference. His soul will glow with a holy rapture, and his bosom swell with joyous emotion. But his interest is most of all excited, when he sees a temple of the Lord arising in the midst of a moral desert—in a place where no spire has ever lifted its head to heaven, and where the sound of the church-going bell has never been heard. Yes; when he sees the means of religious instruction provided for those who are indeed ignorant, and out of the way—when he sees the faithful minister of Christ going among them to distribute the bread of life—when he sees the light of the blessed Gospel opening on those who are in great darkness, his feelings are unutterable—his joy is unspeakable. With a willing heart he enters upon the noble work; and, as far as God has given the ability, aids in its completion. That there is just ground for the existence of such feelings in the breasts of all who love the Lord Jesus in sincerity, at the present moment, is evident to any one who will peruse the article alluded to in your last number. We see there graphically depicted the *deplorable destitution* of the neighborhood in which it is proposed to erect the new church—its already *dense* and *rapidly increasing population*—the astonishing, and I may say unparalleled want of the *opportunities* of *public worship*, and religious instruction; there being but ONE small edifice dedicated to this use, and but one or two rooms open in private houses; and we there, too, may see our duty in this matter ably set forth. Surely, no one who loves his Saviour, and the great cause which he came from heaven to promote, can rise from the perusal of that paper with coldness or indifference; or without feeling that it is our solemn duty immediately to undertake something for the relief of our perishing fellow-citizens. Whatever is done, must be done by our *brethren in the city*. The great majority of those for whom this church is to be erected, are very *poor*—unable to contribute any thing to this object. Whatever is done, must be done *quickly*. If the present time passes away unimproved, the ground will undoubtedly be occupied by *others*. And then we shall have the shame and mortification of seeing others doing what we are without excuse for leaving undone.

One more thought, Mr. Editor, and I have done. We are told that a large Sunday School has been collected, by the zeal of the students in our Seminary—that the children are faithfully taught the doctrines of the Gospel, as held by our own Church. Many of these children are now nearly grown; in a very short time, they will have attained to manhood and womanhood—they will be the fathers and mothers of families; and where then are they to look for a place of worship? Unless something is done *immediately*, we must say to them, Episcopalians have no church *here*—you must go elsewhere. To whom are they to look for counsel and advice—for consolation and support? Where are they to find a spiritual *guide* and *pastor*? Unless something is done *immediately*, we must say to them, you must go elsewhere. Episcopalians—shall we give them this answer?—No. Latimer.

INTELLIGENCE.

CONFIRMATIONS.

The holy rite of Confirmation was administered in Christ Church, Rye, on Saturday last, 23d inst., by the Right Rev. Bishop Onderdonk, of this diocese, to 26 persons.

INSTITUTIONS.

On Tuesday, the 19th inst. the Rev. George W. Doane was instituted Rector of Trinity Church, Boston, by the Right Rev. Bishop Griswold. Morning Prayers were read by the Rev. Alonzo Potter, Rector of St. Paul's Church, and the Lessons by the Rev. William Croswell, Rector of Christ Church. The Sermon, an able and candid exhibition of the primitive principles of the Church, and an earnest exhortation to the reciprocal duties growing out of the sacred relation thus formed, was preached by the Bishop—and in all its local and occasional references was eminently happy and touching. The allusion to the uniform and generous support which the parish of Trinity has afforded to the Church, to the virtues and services of the late lamented Rector, and to the present incumbent, were, in the best sense of the term, eloquent—nor was there a heart unmoved by the simple and affecting anticipations in which—may Heaven long avert their fulfilment!—the venerable prelate alluded to his own removal from the vineyard of his Lord. It must have afforded the Bishop heart-felt pleasure to see a greater number of clergy gathered about the altar on that occasion, than, on his accession to the Episcopate, were comprehended in the whole Eastern diocese.—*Epis. Watchman.*

THE INSTITUTION.

Lo! at the portal of that sacred place
The thronging multitudes pour in. Lo! there
The white hair'd Bishop in the chancel stands,
And holy priests on either side are plac'd,
And kneeling there, before th' Omnipotent,
Surrounded by his fellow-laborers,
His brethren in the Lord, is he who soon
Shall be the shepherd of that flock. Yes, there
Before his God he's vowed to watch those souls
Which heaven has now committed to his care,
As one who must a dread account return
To Him who ruleth, watcheth over all.
Henceforth his task must be his Master's work;
His to reprove where'er the guilty stand,
His to draw near the mournful bed of death,
And calm the troubled spirit; his to pour
The balm of Gilead o'er the broken heart;
His to dispel the clouds that rest upon
The sinner's vision, and to bid the light—
"The day-spring from on high," break in more clear.
'Tis his to preach the Saviour, and the Judge—
The "man of sorrows,"—the ascended God.
His to point out "the way, the truth, the light;"
His to conduct the spirit's fragile bark
O'er the wild sea of guilt and wickedness,
And on the rock of ages anchor it.
His, but to glory in the cross of Christ,
Henceforth to be the Christian militant.
So may he keep those vows now sworn to heaven,
That when at last his spirit takes its flight
To that High Power, to that Eternal throne,
There they may meet, the "teacher and the taught,"
To live a long, a bright eternity,
Mid all the good and holy men of old:
Martyrs and Prelates who have served well,
Apostles who have fought the fight of faith,
Whose course is done; for whom henceforth is kept
A wreath of glory which shall never fade.
Schisms no more shall rend the Church of God,
But all united be in the Lamb that died,
One faith, one cross, one heaven, one Saviour Christ,
One Bishop and one Shepherd of us all.

Boston, April 19, 1831. W.

SUMMARY.

New Paper.—A new weekly periodical has been lately commenced in New-York, under the patronage of the Rt. Rev. Bishop Onderdonk, devoted to the interests of the Protestant Episcopal Church, and under the editorial management of the Rev. John W. Curtis, entitled *The Churchman.* We have received the first number, dated March 20th, and have been highly gratified in its perusal. It is handsomely recommended to the patronage of the clergy and laity of the Diocese of New-York, by Bishop Onderdonk, who says, in a commendatory letter addressed to them, "You will all understand the designed character of the paper, when I express the full conviction that it will be such as our late Bishop, were he on earth, would approve." To those in the least acquainted with his labors, and the firm and undaunted stand he took on episcopal ground, this declaration will be explicit. If *The Churchman* prove as zealous in the cause of pure evangelical truth and piety, and the apostolic order of the Catholic Church as was that lamented Prelate, it will well merit the hearty support of all Churchmen. But the Bishop is careful in recommending *The Churchman*, not to do it at the expense of the *Gospel Messenger*, published at Auburn, in the same Diocese, to the excellence and usefulness of which he bears the fullest testimony.—*Christian Sentinel.*

St. John's Church, Fayetteville, N. C.—We are informed that the Rev. Jarvis B. Buxton, of Elizabeth City, N. C., has accepted a call to the charge of St. John's Church, vacated by the resignation of the Rev. W. G. H. Jones. The resignation of Mr. Jones (from whom the congregation parts with great regret) is occasioned by ill health.

By a private letter, which conveys the above information, we learn that the congregation of St. John's have made very active and successful exertions to free the Church from debt. "We have," says the writer, "so nearly accomplished it as to leave but about $500, which is more than balanced by sums due the Church for pew rent. The whole will be paid soon, and the Church completely repaired and painted. We also raised upwards of $900 salary for our late minister, instead of $800, which we promised." Such incidents are worthy of notice as an example to other Churches, where similar exertions may be needed.—*Epis. Recorder.*

Missionary Meeting.—The eighth annual meeting of the Female Missionary Association of Trinity Church, Philadelphia, was held in the church on Tuesday evening, 19th inst.—The annual report was read by the Rector. Resolutions were offered and addresses delivered by the Rev. Drs. Kemper and Montgomery, and the Rev. P. Van Pelt. This is one of the oldest associations connected with the Domestic and Foreign Missionary Society, and has manifested the continuance of its attachment to the cause, by resolving to raise the sum of $200 annually, for the support of Domestic and Foreign Missions.—*Epis. Recorder.*

East Florida.—The Church at St. Augustine it is expected, writes the Missionary, will soon be enclosed and completed. Mr. Sheafe of New-Hampshire, who died at St. Augustine, bequeathed it $200.

Louisiana Colleges.—The House of Representatives of Louisiana has voted to appropriate $15,000 annually, for four years, to Louisiana, Jefferson and Franklin Colleges, in equal portions—the State to have a right to keep 15 pupils at College.

The Episcopal Church in Kentucky.—It is with no little pleasure that we have lately learned, that the prospects of the Diocese of Kentucky are daily brightening, not so much from an increase of numerical strength as from a revival of zeal among its members, though even in number it has grown, both as it regards the laity and clergy. To the latter it has recently received an addition of two, one of whom thinks of establishing a "Self-supporting School" for the education of pious young men for the ministry. In several parishes great exertions have been made to promote the missionary cause. In Louisville, during one year, $200 have been raised for this purpose; and in Lexington, a Ladies' Association and a Sewing Society have been formed, which promise to yield annually the same amount. In the latter place, moreover, three gentlemen have pledged themselves to contribute $50 per annum for the diffusion of Gospel truth, and it is in contemplation soon to organize a Gentleman's Association. The infant Church at Danville, also, has done considerable for the missionary and other benevolent objects, and *that* though it has been engaged in erecting a place of worship in a neat style and of dimensions by no means contracted. To this latter object several individuals have contributed, in the course of nine months, $100 each.—Bishop Meade of Virginia is expected to visit Kentucky next month, and to tarry in the Diocese till their convention, which is to be held in June.—His coming among them seems to be anticipated as the probable means of much good,—and with reason. The Bishop is to extend his visit into Tennessee, the Standing Committee of which diocese has requested his services. By this tour he has been prevented from complying with a request to preach in behalf of the General Missionary Society, and that duty has consequently devolved on the Rev. Mr. Anthon of New-York. *Gambier Observer.*

A Donation of One Thousand Dollars to the Baptist State Convention of Georgia, is made in the last will of Mr. Benjamin Augustus Harup, who lately deceased at La Grange, Geo. He was a native of England. Having no relatives, this amount, which was more than half his property, was given to the valuable object of education for the ministry.

Theological Work.—The London Morning Herald announces a new work on Natural Theology, by Lord Brougham and Vaux, and Charles Bell, Esq.

The New Pope.—The election of Cardinal Mauro Cappellari to the Papal See, has already, but very briefly, been announced in this paper. He has taken the name of Gregory XVI. He was born at Belluno, the 18th September, 1765, so that he is only sixty-five, and he is besides said to be healthy and robust. He was at the head of the Propaganda, and is distinguished for his profound knowledge of the ancient and modern languages of the East. At the head of the Propaganda, he is said to have displayed high talents and capacity. The *Constitutionnel* says that he was Legatee in Spain during the period of the Cortes, and that his elevation will be far from agreeable to the Court of Madrid. The *Journal des Debats* says:

"In the Conclave of 1828, Cardinal Cappellari was one of the Cardinals the most favored b[illegible] opinion out of doors, and the most violently combated w[illegible]n by the party called *Austrian.* In the Conclave of th[illegible] year, Cardinal Pacca, supported by the party of which Cardinal Albani is the head, had obtained in the last Scrutiny but one, nineteen votes, and Cardinal Cappellari twenty-six. But in the last Scrutiny, six or seven votes had escaped the influence of Cardinal Albani, and Cardinal Cappellari obtained the majority."

The same paper adds:

"The election of Cardinal Cappellari will obtain, we are assured, general approbation at Rome and in Italy, if the report of a revolution do not turn men's minds from the attention which, in calmer times, such a choice could not have failed to receive. The Ambassador of France, M de Latour-Maubourg, was admitted to the presence of his Holiness Gregory the 16th, who received him with extreme kindness; the Holy Father protested his attachment for France and for King Louis Philippe." *Spectator.*

Progress of the Gospel in India.—The subjoined extract is from a letter by Archdeacon Robinson, of Madras, published in the London Missionary Register.—Rev. Mr. Rhenius, mentioned below, is in the employ of the English Church Missionary Society.

"In the evening of the same day I visited the native congregation in the town of Tinnevello, about three miles distant from Palamcottah. While the Christians were assembling in the chapel, I had an opportunity of witnessing Mr. Rhenius' method of addressing the Heathen:—we were walking round the splendid cloister of the great Pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmins crowded round him with eagerness, and, as we stopped occasionally at the angle of the building, a question led to remonstrance on the folly of the stupendous idolatry, thus convicted and exposed by their own replies, till his remarks assumed gradually the form of a more general discourse, addressed to the multitude around; while the pillars, the sides of the tank, and the pavement of the cloister were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid; cheerful in his whole appearance, happy in his illustrations; and a master not only of their language, but of their feelings and views. We reached the chapel about six, and found the lamps lighted for evening prayers. The history of this place is so interesting, that, though it has been brought to the notice of the committee in the past reports of the missionaries, I cannot refrain mentioning it again. They had been preaching in a small school house since the year 1820, without any fruit whatever of their labors. People began to scoff at them, and they began to despair; but still they persevered; and suddenly they were rejoiced, by 60 families, about 200 souls, renouncing idolatry, and, after preparatory instruction, gradually joining their church. Those persons are all respectable. Among them I was particularly introduced to a pensioned Subahdah, a venerable old man; whose life, which has lately been worn down with heavy domestic affliction, is said to be an ornament to his profession. The chapel, a neat building in a crowded part of the town, finished in 1828, was almost filled. I spoke to them at considerable length; and the circumstances of the place which I have just mentioned, the recent baptisms of so many, and the number of Heathens who were round the doors, made this one of the most striking scenes I witnessed in the province. I must mention one circumstance, highly honorable to them. After they became Christians, they said they could no longer consent to connive at the tricks of the native revenue officers, and to share their plunder, in falsely numbering their looms, and so defrauding the government. The collector, at their request, numbered the looms afresh; and 1000 rupees were thus saved to the government; but the Heathen servants were so enraged, that they soon found means to oppress them, and deprive them of as much more as they had given up. This is one of the many crosses which they must bear.—*Christian Index.*

The Fine Arts.—Our citizens, and the strangers who may visit us the present season from various parts of the United States, have an opportunity of viewing such a collection of paintings, at the Old Academy of Arts, as will never be presented to their contemplation again. They are the labors of the long and useful life of our favorite Trumbull—collected and arranged by himself, including all the choice pieces of his private cabinet, and now exhibited for his own individual advantage. The collection embraces the earlier and late productions of this distinguished and untiring artist. Among them are the originals of the following historical pieces:

The Death of General Warren, at Bunker's Hill.
The Death of General Montgomery, at Quebec.
The Declaration of Independence.
The Capture of the Hessians, at Trenton.
The Death of General Mercer, at Princeton.
The Surrender of General Burgoyne, at Saratoga.
The Treaty with France.
The Battle of Eutaw Springs.
The Surrender of Lord Cornwallis, at Yorktown.]
The Treaty of Peace.
The Evacuation of New-York.
The Resignation of General Washington.

Spectator.

Letters received at the N. Y. P. E. Press, from April 27 to May 4.

H. & F. J. Huntington—James Bailey—L. J. Bisbee—Rev. R. Hubbard—Reuben T. Thom—Rev. Wm. D. Cairns—Rev. Lucius J. Smith—Asa Otis—John B. Wallace, Esq.—Turner & Hughes—S. Babcock—L. Aspinwall—Rev. J. D. Carder—Rev. Alexander Jones—Stimpson & Clapp—S. Sprague—Rev. Paul Trapier—Rev. Allston Gibbs—W. Stavely.

List of Books sent from the N. Y. P. E. Press since last notice—and up to May 4.

Agur Wells, 1 box and 1 package
Wm. Parsons, Poughkeepsie, 1 package, left at Mr. Long's, Broadway.
H. Jarvis, Norwalk, Conn., 1 package, at Mr. Jarvis', Broadway.
T. B. Grundy, Baltimore, Md., 1 paper parcel, on board Schr. Control, Old Slip.
Samuel Colman, Portland, Maine, 26 Coenties Slip, 1 package.
Miss Croes, New Brunswick, N. J., left at Mr. Dunham's Broad Street.
J. F. Shores, Portsmouth, N. H., 1 package, left at 26 Coenties Slip.
Geo. Rowland, Norfolk, Va., 1 box and 1 package, on board Norfolk Packet, Coffee House Slip.
Rev. Allston Gibbs, Charleston, 1 box, per Niagara.

ACKNOWLEDGMENT.

The Treasurer of the Female Missionary Association of of St. John's Chapel, acknowledges the receipt of the following Subscriptions for the Green Bay Mission.

Mrs. J. Lorillard,	$5
Mrs. Shatzel,	5
Mrs. Thibou,	5
Rev. H. Anthon,	5
Mrs. H. Anthon,	5
Mrs. Bostwick,	1
Miss A. Corre,	1
Miss Bleecker,	1
Miss M. Corre,	1
	$ 29

ORATORIO.

The New-York Sacred Music Society, will give an Oratorio in *St. Paul's Chapel*, on Wednesday evening next, the 11th inst. By an arrangement with the Trustees of the *N. Y. Prot. Epis. Tract Society*, a part of the proceeds will be appropriated to that institution. The former Oratorios of the Sacred Music Society have been well received by the public, and acknowledged to be of a superior order. The present one it is intended shall equal, if not excel any of the preceding. The wants of the Tract Society are pressing. Its claims on Churchmen are too well known to require explanation. And the Trustees appeal with confidence to the members of our Church for their liberal patronage on this occasion.

For particulars of the Oratorio, see the daily papers. Tickets $1 each; to be had at the Prot. Epis. Press—of Messrs. T. & J. Swords, 127 Broadway, Mr. G. C. Morgan, 353 Pearl St., or of the following Committee of Arrangements:

Anthony J. Bleecker, 27 Mer. Exchange, or 9 Herbert Street.
Benjamin M. Brown, 44 Water St., or 31 Mercer St.
Floyd Smith, 12 Maiden Lane, or 365 Hudson St.
William E. Dunscomb, 7 Broad St.
Cornelius Oakley, 108 Front St., or 59 Morton St.
Henry Cotheal, 49 Water St., or 1 Stone St.
James F. De Peyster, 61 Exchange Place.
Dr. James M. Pendleton, 72 Broadway.
Thomas C. Butler, 232 Pearl St., or 37 Vestry St.
Robert Gracie, 20 Broad St., or Great Jones St.
Benjamin J. Haight, 213 Fulton St.
Dr. Wm. H. Hobart, 44 Hudson St.

ST. THOMAS' CHURCH.

Persons wishing to hire Pews in this Church are requested to apply to David Hadden, 61 Pine St., C. N. S. Rowland, 45 Water St., Wm. H. Jephson, 13 Bond St., Robert Gracie, 20 Broad St.

One of the Committee will attend at the Church this afternoon (Saturday) at 4 o'clock.

May 7. 4w

COLLEGIATE SCHOOL,

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Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

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INGRAHAM'S MAP OF PALESTINE.

This valuable work is for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-Street, New-York. The following extracts from Reviews will show the estimation in which it is held by those best qualified to judge of its value. "The large and elegant Map of Palestine, which has been three or four years in preparation by Mr. Joseph W. Ingraham, is at length published. We had read two or three flattering notices of this work, published in the weekly papers, in anticipation of its appearance, and were disposed to form a high opinion of its plan and execution; but we must confess that after all the flourishing announcements that ushered it forth, we were not prepared for an engraving so far superior to the maps we have been accustomed to see; nor for an amount of labor so much beyond what is usually comprised in the area of a few square inches." "The American Map, we are proud and happy to say, is in every respect superior to the English, imbodying a mass of information with regard to the Holy Land which has astonished, instructed, and delighted us. Mr. Ingraham's Map and pamphlet are invaluable companions to the sacred volume. No Christian family should be without them."

AMUSEMENTS.

ON HORSE RACES.

In our columns will be found a most affectionate address from *eleven* English clergymen to their parishoners on the subject of *Horse Racing*. We are happy in having such a document to lay before our readers, supported by so many respectable names; and we feel confident that they cannot but be struck by the appeal it makes to Christian principles and a sense of duty to God and to one another. It cannot be said that this address is not suited to the climate of Canada; for it declares the word of truth and soberness to all Adam's race; it speaks to the corrupt propensities of the human heart, and it speaks with the authority of the oracles of God. Horse Racing *does* exist in Canada, and hence we the readier publish this address, and beseech our readers to peruse it attentively, and lay to heart its solemn appeal.

That this amusement has a decidedly vicious tendency, we are morally certain. It collects together the idle, the thoughtless, and the profligate. It is calculated to excite the passions, to drown the voice of discretion, and to lead into a variety of temptations. It affords occasion and incitements to drunkenness, gambling, profanity, and such like: and these, in addition to seducing men from necessary and lawful avocations, in which they might be serving God and doing good to their families. This is more or less true of every race which occurs; and hence this practice must have a degrading influence on the public mind and morals—and on those the most, who are the least fortified with religious principles and the fear of God.—A gentleman of respectability told the writer, that he never witnessed a more disgusting sight than the winding up of one of the Quebec races—drunken people literally being carried off by the cart load from the stands where liquor and cakes were sold.

There is an excuse offered in defence of the custom, namely, the improvement of the breed of horses. But let it be asked, what description of horses? Plough-horses? No. Cart-horses? No. Draught-horses? No. Saddle-horses? No. What then? *Race-horses*, to be sure; fleet animals, regardless of strength: beasts which a good farmer, or man of business, in which horses are useful, would not take into service. And even if racing did improve our horses, can we fairly set a good breed of beasts of burden in competition with a sober, industrious, and honorable race of men? The excuse is but a poor apology for the evils attendant on, and resulting from the practice.—*Christian Sentinel.*

AN ADDRESS FROM THE CLERGY TO THE INHABITANTS OF THE PARISH OF SHEFFIELD.

Dearly Beloved,

We, your ministers, having reason to fear that the neighboring races, and the races at Doncaster in particular, are attended and encouraged by many persons who live within the limits of our pastoral charge, have felt ourselves constrained by an imperative sense of duty, to unite together in this address.

We are fully convinced that the amusements of the race course are not only highly offensive in the sight of God, but also the source of many and fearful evils to man, from whence flow only present misery and future shame, and the end of which is death.

We, therefore, who "watch for your souls as they that must give an account," earnestly request the serious and candid attention of those who have hitherto promoted the amusements of the race course to the following word of affectionate expostulation, in which it has been our desire and endeavor to speak the truth in love.

We entreat you to consider well the long and dreadful catalogue of sins, of which these amusements are the undoubted occasion; the gross and open violation of the Sabbath—the oaths, and curses, and blasphemies, which are heard on every side—the drunkenness, and revelry which so greatly abound—the low profligacy of the ale-houses, and all the various forms of dissipation and debauchery which are always found to prevail wherever the demoralizing influence of the race course extends. More especially would we draw your serious attention to the corrupting and ruinous effects of the gambling tables and the betting rooms, and to the fatal consequences which so frequently follow from the practice of gambling: we would call upon you to calculate and to consider how many depredations, frauds, and robberies have been caused; what horrid passions have been excited; how many families have been reduced to bankruptcy and beggary; and how many individuals have been driven to desperation, and to the horrid crime of self-murder, by this essential and inseparable part of the general system—this universal concomitant of races.

How far any of you may be direct partakers in these sins and abominations, cannot be fully known to us; but it is fully known to Him, who "sets our iniquities before him, and our secret sins in the light of his countenance." May God turn all such sinners from the error of their ways and save their souls from death!

That many persons sanction by their presence, these amusements, who neither desire or design to promote the wickedness which is connected with them, we readily admit.

By many of you the moral evil of the race may be unperceived and unfelt. You may go and return unconscious of having done or suffered harm. We would, however, have you to consider whether such unconsciousness of evil does not arise from your want of that sensibility of sin, that high tone of moral feeling, which you should not fail to possess, if your judgments were regulated, and your hearts were influenced by that only authorized rule of right and wrong—*the inspired Word of* God. You were unconscious of the evil which was around you, because your moral perceptions are too much darkened, and your moral sensibilities too dull and dead;—and therefore it is that you have seen and heard, and not perceived. You are unconscious of the injury which you have sustained, because your moral standard and habits are at all times so lamentably low.

But there are others of you who have witnessed violations of decorum and morality too gross to pass without painful observation. Your eye has seen and your ear has heard what you could neither defend nor excuse; but you have endeavored to satisfy your scruples, by sheltering yourselves under the plea of your personal freedom from such vicious excesses, and the purity of your intentions. We would affectionately, but solemnly warn you that the time will surely come, when the voice of conscience will no longer be silenced and suppressed by such a fallacy—when you will be compelled to feel that every man who contributes his sanction or support to that which is the cause and the occasion of these abominations, is a partaker in their guilt. There is not an individual amongst you who does not possess and exercise a personal influence, which is either beneficial or hurtful, upon some sphere, larger or smaller. For this influence you are accountable to Almighty God: and just as far as your presence, or purse, or example, or known opinions may have tended to support the amusements of the race course, or to encourage and embolden your friends, or dependants, or acquaintances to attend upon them; just so far will you be held personally responsible for the consequences, and be required to answer at the dreadful day of judgment.

We beseech you then by the wrath of God, which is revealed from heaven against those who do such things, and who have pleasure in them that do them; we beseech you by the worm which dieth not, and the fire that never shall be quenched—we beseech you by the mercies of God, and by the exceeding great love of a dying Redeemer, "Go not into the way of evil men"—"Be not partakers of other men's sins"—"keep thyself pure."

Oh! could you but once feel the power of a Saviour's grace, and the sweetness of pardoning love, and of peace with God, with what sincerity would you reject and renounce these vicious pleasures; with what pain and sorrow would you look back upon them; worlds would not bribe you again to touch the unclean thing. You would feel the full force of the apostle's affecting appeal "What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans vi. 21—23.

That God may bring you to this better and happier state of mind is the sincere and earnest prayer of your faithful and affectionate ministers.

Thomas Sutton,	S. H. Langston,
Edward Goodwin,	T. D. Atkinson,
Thomas Best,	Wm. Harris,
W. H. Vale,	John Gibson,
John Blackburn,	Henry Farish.
James Knight,	

London Christian Guardian.

EDUCATION.

The able writer on education, whom we quoted in a late number, pursues the subject by giving an outline of the system which has been adopted in France, with such brilliant success. He then proceeds to compare this with the state of education in our own country.

It is mortifying to be obliged to confess, that the public education of our own country, affords a complete contrast in many respects to that of France. The means of elementary instruction are to be sure far more extensive, and more widely diffused, than in that, or perhaps in any other country; but here our boasted advantages cease. The instructers of these primary schools are, as a general rule, selected rather for the low price at which they will serve, than for their qualifications, either literary or moral. They therefore are drawn from those who are too feeble for the labors of the field, and unfit for success in professional life. Neither in them nor in the next order of schools, is there any general system of instruction or beneficial superintendence, even within the limits of a single state. The elementary education of the middling and higher classes, is left almost wholly to private competition for its regulation, without any superintendence. It is therefore often undertaken as a business, by persons wholly unqualified, who make up for their deficiencies in learning, by *charlatanerie* of all possible descriptions. Thus the splendid success of the national academy at West Point, has led to a deluge of military schools, which resemble that excellent institution in no other points but that the pupils wear uniform, and learn the manual exercise. The reputation of the Edinburgh grammar school, under a teacher who was brought from England to restore the standard of classical learning, has led to the institution of high schools, where the ancient languages are either not taught at all, or form a very secondary object. Our higher institutions languish, and maintain an ineffectual struggle against the declining spirit of the times, or abandoning themselves to it, grant their honors to those entirely deficient in what universal and well-grounded custom considers as scholarship. They vie with each other, not in the quality of the education they furnish, but in its cheapness, both estimated by time and by money. It is, in the eastern states that this decline in the quality of education is most obvious. One of the colleges of that section of the country, actually gives its degrees to those who pass what they style our English education; and another, and that of the highest reputation, has been saved from a similar course, by great resolution on the part of its government. On the other hand, the southern and western states seem to be pursuing a directly contrary system, and are engaged in endowing universities, and furnishing them with the most ample means of a liberal education. Should these two divisions of our country each pursue their present career, and should the fashion of cloistering young men in places far removed from those where they are to act the business of life, continue, a few years will see the intellectual portion of our eastern brethren compelled to seek their education in the south or west, thus reversing the present order of things.

The outcry for an *English* education, to the exclusion of the ancient languages, popular though it be, is one of the most preposterous, when the state of our education is fairly considered, that can well be imagined. Well meaning and intelligent men have joined in the cry, influenced by arguments grounded upon a far different state of things. Certain articles in the Edinburgh, and in the Westminster Review, levelled against the system of education that prevails in England, are constantly quoted as if the cases were parallel. Now be it known, that in no part of our country has classic literature been so cultivated as to do an injury by its excess. The course preparatory to admission into that of our colleges, which demands most of the ancient languages, can be and is often accomplished by boys of twelve years of age; and if they ever exceed fourteen, it is to be attributed to a want of proper advantages, or a neglect on the part of their friends or instructers; and in the course of instruction of all our colleges without exception, the sciences have at least an equal share of consideration with pure literature. The error, if it be one, is of policy, not of principle, in making the same course imperative upon all, however different in taste or in distinction. On the other hand, in England the great schools avowedly teach nothing but Greek and Latin, and that frequently in such a way as not even to awaken the taste for the beauties of classic models. At Eton, for instance, even writing and arithmetic are no part of the course of instruction, but are to be obtained only by the aid of private instructers.

The man of science may forget his Latin and eschew his Greek, but the study of them will have left its indelible impression upon his written and spoken language, and if he examine the action of his own mind, he will find that whatever of easy and graceful diction, of language pregnant with meaning he may have the power of uttering, he can trace to his early classic studies as a source.[*] On the other hand, the mere literary man may ascribe to early mathematical studies, the power of combining thought and reasoning justly, while in the more elevated sciences he will find the most apt and fit illustrations to embellish and adorn his style. But in those pursuits which are more general in their character, and in particular where eloquence is a valuable accessary, the study both of science and of literature must have united to form him who can command the attention of an intelligent auditory.

In our country, every man ought to prepare himself for taking a part in her public business. Should he never aspire to a seat in her state or national councils, he yet owes it as a duty to himself and his posterity, to let any talent he may possess, appear, at least, in her primary assemblies. Yet for want of the general diffusion of liberal education, the whole business of our legislative assemblies is abandoned to those whose pursuits make them talkers by profession, and who, in the habit of arguing with equal interest upon the wrong as upon the right side, lose the nice discrimination which ought to be the attribute of the statesman. Two different sets of studies may then be considered as the basis of all knowledge, to whatever purpose it may be applied in future life. These are—classical literature, and elementary mathematics. Those who look only to their direct application to the business of life, are apt to undervalue both; while those who devote themselves exclusively to either, frequently lose the faculty of perceiving the advantages of the other. We have often heard the question asked, why so many years of a life are devoted to studies in themselves incapable of yielding a direct profit; and have to remark with pain, the disputes of the initiated in relation to the respective importance of their favorite studies. But the cavils of the first class, and the contentions of the second, are alike unfounded. The mind of the young requires a regular and progressive training for the active business of life. On the first development of its powers, the memory is that which is most readily made the object of cultivation; and the ignorant or indulgent instructer will not endeavor to awaken any other. Thus we find it to be a favorite system, to assign tasks to be acquired by the memory alone, and which require no other exertion in the teacher, than to keep his eyes on the lesson, and open his ears to the recitation. This is a most fatal error; for when the memory is thus strengthened, it is always at the expense of the reasoning powers. A study, which while it rests for its success more immediately upon the first of these faculties, but which as it advances calls at every step for the aid of the other, is of all the most appropriate. Such a study is that of another language, and of all languages the Latin is perhaps the best adapted to this purpose. It is far more philosophical and regular in its structure than any modern language, and therefore more easily reducible to fixed rules; it forms a link of connexion between our own tongue and the Greek, as well as idioms of more remote antiquity; it is, besides, the key and root of all the languages of southern Europe, the whole of which may probably be acquired along with the Latin, and through its aid, in a shorter space of time than any single one, if studied separately. Its study, accompanied by proper exercises in double translation, is the shortest road to a knowledge of the grammar and structure of our tongue: it besides has a value of its own, in opening access to a literature, which, if inferior to the Greek, is not equalled in any modern language, and which furnishes models pure and worthy of imitation in almost every possible species of composition. May we add, that all the science of Europe, from the revival of learning down to the middle of the last century, is conveyed in the Latin tongue.

A French critic, celebrated for the elegance of his style, was asked how his manner of composition was formed; he replied, "by reading Cicero in the original:" and the example is as well worthy of imitation by those who use the English language.

Were we to direct the education of a boy, we should lose no time in putting into his hands some selection of easy Latin passages, and instruct him in the grammar of that language as he proceeded in the translation, so that he might acquire it by practice instead of the sheer exercise of memory. And we are satisfied, that at the end of a few months he would be better acquainted, in this practical manner, with the grammar and structure of his own language, than he could be by years of the dry grammatical studies with which the youth of our country are embarrassed. To attain such a result, it is necessary to be sure that the teacher be really such, and honestly perform the labors of preliminary instruction, instead of leaving the pupil to grope unaided through the idioms and difficulties of a new language. To enter into this course of study, no more preparation is necessary than to read and spell his own tongue, and to write a tolerable hand. We object *in toto* to the system of learning by rote, to the catechisms, the grammars, and the unexplained rules which teachers, under pretence of relieving youth from the study of the learned tongues, inflict upon them. If the memory is to be directly exercised at all, let it be by the recitation of choice passages of the best authors both in prose and verse, and let the selections be drawn from "the pure fount of English undefiled," so that the ear may become a nice judge of elegance and purity of diction.

When by means of the study of language the reasoning faculty is prepared for their reception, the elementary mathematics may be called in to fulfil their proper part in education. First in order we must of course name arithmetic, but as this is usually taught, it is rather a means of hampering and narrowing the mind, than of preparing it for higher pursuits. No one, however, pretends to doubt its utility, and hence it stands at a higher point of estimation with the public, than almost any other single branch of an elementary education. It may, however, be taught in far less time than is usually applied to it; in the French colleges, arithmetic just occupies three months of collateral study. In this time the principles are fully and completely taught, and its practice follows as a matter of course. When thus taught, from the exercise afforded in the higher branches, all its future applications become easy, and it has besides the property of imparting great acuteness to the mental powers. So far as mere elementary knowledge is concerned, the lower branches of algebra are all that we need consider. These being no more than a generalization of arithmetic, have the properties of extending its useful applications, of facilitating calculation, and of exerting a most powerful influence upon the expansion of the mind. But even in an education intended to be strictly practical, of which we shall assume as an instance that intended for mercantile life, a proficiency in algebra is an attainment of vast utility. The whole subject of compound interest, the compensation of chances on which every species of insurance is founded, the real principles of stock operations, the arbitration of exchanges, may be treated in algebraic forms, and from them alone any valuable practical rules can be derived. The last of these is not yet an object of business among us, but the time is approaching, when, in intelligent hands, it will be the surest and safest mode of employing capital. To facilitate the calculations of this important branch of business, a synopsis of algebraic formulæ, and tables of logarithms, lie upon the desk of every banker of Europe.

To return to general views of education:—it is in the logic of the ancient geometers that we are to find that exercise which is finally efficient in bringing the reasoning faculty to its proper state of development. We are willing indeed to admit that there may occasionally be found persons of strong and masculine genius, who write their native language with force and even purity, yet who have not received a liberal education; but such instances are so rare, as like all other exceptions to be the most convincing proofs of the general rule. On the other hand, a classical education will create even in inferior minds the the faculty of the easy and elegant expression of thought. But the proof of the value of mathematical studies is even more conclusive; for we can quote no instance, in any author of modern date, of a long sustained and convincing logical reasoning, carried on by any person, who had not in his youth imbibed the spirit of the ancient geometers. We are aware that there are now shorter roads to proficiency in mathematics, and that modern metaphysical subtilty has affected to discover omissions and inaccuracies in the foundation of some of the more important trains of ancient geometric argument; but we must say, that here we might be disposed to admit of the physical argument, that where the inference is true, and all the steps that lead to it unexceptionable, the basis cannot be defective. We would allude more particularly to the ancient theory of parallel lines, which modern geometers seem to concur in admitting to be incomplete, and for which no adequate substitute has been proposed. To this refinement we would oppose the single objection, that more than twenty centuries had read and considered this theory, and that it was not until the taste which could fully appreciate the whole merit of the geometric method of the ancients had begun to decline, that we find its accuracy doubted.

The fashion of the day has led to the substitution of various treatises, more valuable perhaps in their application to higher studies than the Elements of Euclid. Among these the treatise of Legendre has had the most success, probably from its having been chosen by Harvard University, and since adopted at West Point. Considering as we do the science of mathematics rather as a part, though doubtless a most important one of a liberal education, than as to be studied for its own sake, except by those who are to profess it, we cannot but object to the substitution of this treatise for the ancient one.

We would urge with all our strength the importance of elementary mathematics in every system of liberal education; because their value seems to be equally misapprehended by those who are mathematicians and those who are not; by those who consider the learning of the schools as intended to be a training of the mind, and those who look upon education with no other view than the limited one of the direct application of it to useful purposes. The mathematics have no doubt the most extensive useful applications of any branch of study; every art and every science derive from them some, if not all of the most important principles, but all are not called upon to know the science on which their practice is founded, while many men never have occasion in after life to use even its most remote inferences. Our estimate of the value of mathematical learning coincides with that of the great statesman of Holland, who, when asked of what use the geometrical studies, to which a great portion of his youth had been devoted, were to him, replied, "they have passed from my memory to my judgment."

Such is indeed the real and useful object of all elementary education; to occupy the youthful mind in such a manner as gradually to form habits of thought and application; to fit it to engage in the business of life with an intelligence and acuteness that will enable it to foil the devices of low cunning, which the ignorant mistake for wisdom; to prepare it, if need be, for the study of the more elevated sciences, or the pursuit of literature; and in a more especial manner, to enable it to appreciate the wisdom, the power, and the beneficence of the Deity.

Here the direct objects of an early education may be considered as ceasing. Other branches there are, collateral and less important in mental discipline, but which their more immediate utility will not permit us to pass over. No man can be considered as educated, who is unacquainted with the political and natural divisions of the globe he inhabits; with the history of his race, of his native country, and of those from which its civilization and population are derived; with the scientific principles on which the arts that distinguish civilized man from the savage are founded; with the structure and laws that govern the universe; and above all with his duties as a man, a citizen, and an accountable being.

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[*] We cannot better illustrate the value of the study of the Latin language, than by a fact, for the truth of which we can vouch, which occurred in the school of a very intelligent teacher of English. He had, in consequence of a demand for classic learning among his more advanced scholars, formed a connexion with a teacher of the languages, and one of his classes was nearly equally divided into two parts, of which one continued with him alone, applying its whole attention to what is called an English education; the other, although it did not cease to pursue the English course, devoted rather more than half its time to classic studies. At the end of a year, the half that had commenced the study of Latin, not only had made a fair proficiency in that direction, but had far outstripped, in the other department, those whose attention was solely devoted to it. We may also quote the authority of Malthus, who, after he had been successful, in spite of great opposition, in introducing the study of Latin into the East India College at Hertford, of which he is a professor, had the satisfaction to find that it was attended with a greater progress in the other subjects taught at that institution.

[For the Churchman.]

ERRING ZEAL.

I have not the least doubt—(for I have attentively observed those who are fair examples of the character I allude to—have been associated with them day after day, and have known their mode of passing every hour of the day, from the time of their leaving their bed-rooms where there were no books, to the time of their returning to them again;)—I have not the least doubt that the irregular tempers; the erring and injudicious exhibition of zeal; the evident neglect of the plain and most simple duties of industry, and the proper care of "their own households," which are observable in the lives of *very many* who are always present at the prayer-meeting, and the lecture, is attributable wholly, (if we except the force of that depravity which we all share,) to their almost utter neglect of the fundamental duties of devotional reading of the Scriptures, and of regular, constant, intelligent scrutiny of their daily walk.—I am persuaded that they are found as injurious intermeddlers, because they habitually neglect the comparison of their lives,—their daily habits, and the part they take in the Church and in the world, with what seems, *in their circumstances*, to be enjoined upon them, and required of them by their heavenly Master, speaking to them in his Scriptures, and by his providence.

I have seen these persons carried away into the most violent excesses of intemperate passion—excesses which would have been outrageous in a civilized infidel, (I state facts,) and then mortified and humbled by the recollection, even to bodily sickness and prostration:—yet living, year after year, in the communion of the Church, the sport of the same passions; the same disgraceful, and pitiable professor of a Gospel which is the power of God unto salvation! My advice to such is;—and I am satisfied of its correctness from much reflection and observation,—that they *devoutly* read the Scriptures daily—scrupulously examine and watch over themselves—withdraw for a season, from all concernment in the management or *censure* of the *public* affairs of the church, or state; prescribe rules suited to their particular circumstances, and restore to their *proper* and *just* place in the catalogue of their obligations, those whose discharge need not carry them *beyond the threshold of their homes.*

Q.

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